

The
and
The
war
to b
dren
plea

Definitions can never describe a home, and yet we felt that a dictionary would come nearer the truth than all the poetic expressions. Likewise we knew that we might have much sentimental writing or we might also have some fairly pessimistic discussion on the home. We went to the person we felt best qualified to write—Dr. Regina Westcott Wieman. Home for her is a "relationship" where there is mutual regard and cooperation. In a very real sense she has been our adviser for this number.

At the base of our society must be the family. Mildred Jensen Loomis gives us Ralph Borsodi's ideas filtered through her own rich experience. . . . Happier marriages can be built if we use intelligence, says Dr. Olive J. Card.

An effective minister may be the logical person to give advice about marriage. Dr. Harold Leonard Bowman has had a distinguished career both as a minister and as a counsellor. His sound advice in *Blessing—Curse—Hazard* will help you decide which your marriage will be. . . . *Now That We Are Married* is a symposium written by young men and women who have been married recently. They tell us what they wish they had known before they took the step.

California leads in many things. The *American Institute of Family Relations* is rendering such valuable service that we felt its director, Dr. Paul Popenoe, should tell us about its work. We recommend the publications of this Institute too.

fam·i·ly (fām'ī-lē, n.; pl. -lēs) [*L. familia, fr. famulus* servant]. **1.** The body of persons who live in one house and under one roof. **2.** A household. **3.** A line descended from a common progenitor; a tribe, clan, or race; kindred. **4.** Lineage; esp., honorable lineage; as, a man of family. **5.** One's children collectively. **6.** A group of closely related individuals or groups; as, a family of languages. **7.** A group comprising immediate kindred; esp., the relations of a child. **8.** A group of plants or animals forming a category ranking above a genus and below an order. Family names of

home (hüm), *n.* [AS. *hām*.] 1. One's dwelling place; abode of one's family. 2. One's abode after death; the grave. 3. The abiding place of the affections, esp. domestic affections. 4. One's native land or place. 5. Habitual abode. 6. A. Aylum, the social unit, or center formed by a family living together. B. In various senses, the goal; esp., *Baseball*, the plate. — **Syn.** See HABITATION. — *adj.* 1. Of or pertaining to home; domestic. 2. That strikes home; poignant; intimate; effective; as, a *home* thrust. — *adv.* 1. To one's home or country. 2. To the vital center or seat; to the heart or core; close. 3. To the place where it belongs; to the point aimed at; as,

wait,
home^h
home^t
home;
men to
assignm.
home'y
log. Per
hom'icid
homicid
kill.] 1
[OF..

The physical house may not make the home, but it can help make living effective. Harriet and Linn Westcott give a sensible analysis of what should go into the planning of a home. . . . That men and women in the armed forces and CPS are dreaming about the kind of a home they want is obvious from the returns we got from them. Here are a variety of ideas that ought to be stimulating to anyone. . . . Last month we published Sheridan Bell's Letter to His Children, explaining why he went to war. This month we publish D. Ned Linegar's meaningful pledge to his son.

November may not be Armistice month for the war, but we cannot let it pass unheeded. *Together We Go Forth* is one of the most charming poems on death we have had the pleasure of reading. . . . Professor Liston Pope's speech needs no comment. Shelton Bishop's arrangement in free verse lends dignity and beauty to the meaning.

The second installment of the Chap-Book convinces us that Miss Kennedy has rendered a very real service in compiling a booklet that is in such good taste and yet so meaningful for reading again and again.

Thomas Kelly's *Miraculous Living* continues the portion we published last month. In reading it, living does seem more and more potentially wonderful. . . . And Hubert Frings' *Intellectual Land-Grabbing* is intellectually invigorating from another point of view.

BRAIN of the New World what a task is thine!
To formulate the Modern. . . .
By vision, hand, conception, on the background of the mighty
past, the dead,
To limn, with absolute faith, the mighty living present.
—Walt Whitman

For Home and Family

HOME is an institution which we come from, expect to go back to at assorted times during vacations, and eventually hope to establish as our own when we have found the right cooperating companion.

Yet the home is one institution which we expect most of and give least to. By far the majority of college students stay at home until they come to college. Then comes the so-called "break," and home becomes the place where it is convenient to go for short periods of time. Suddenly we are quite superior to the "old place," we look condescendingly on it, and, if it's not too much trouble, we give the family a few tips on what's what, now that we have been emancipated and know how one ought to live.

For the most part, we consider the older generation as "older," and therefore beyond hope. We are eager to set the world right, but we'd rather not begin with the place where we live. When we get out of college we expect to live with and work with this older generation. In college, however, we can be a generation to ourselves, set apart, and unsympathetic to any other age group.

When we do go home after an experience at fraternity, cooperative or dormitory living on the campus, we find the old place quite hopeless. Our parents are behind the times, they don't understand us, and as far as the old house is concerned, we are embarrassed at the furniture, find a "tub" completely impossible, and the feeling of community something we don't quite trust. To be sure the meals are still superior, getting laundry done is a help, and being rid of holes in our socks makes life a lot more pleasant. But as for staying there—we wouldn't think of it!

For some of us this is an exaggerated picture, for others, it is untrue in certain respects. The picture may be distorted; the attitude behind it is characteristic. We want a home, yet we seem strangely aloof to its responsibilities. If it is to be "ours" in any real sense, then community of relationship carrying with it community of responsibility must be shared. We must see our home situation with perspective. We must deal with it as one would deal with other problems,—by seeing it wholly, by understanding it, by analyzing it, and by coming to some agreement with ourselves and our families as to the best ways in which we can cooperate to bring about a more harmonious and effective living pattern. Like all problems, it is to be faced, not escaped.

This issue of **motive** is on the home and family. We are tempted to be falsely sentimental. On both subjects an uncommon lot of unmitigated rot has been written. And religion and the church have been chief sinners. Our concern is that we shall face squarely the meaning of home and family, that we shall see both in terms of our own responsibility, and that we shall seek to understand what we can do both now and in the future to make this basic unit of living the creative, beautiful structure it can be. Certainly we shall need religion to give us incentive and to keep us from unselfishness in an area where selfishness can be most grossly found. We shall need all the understanding and love possible, for here living calls from us everything we have. Here is the place we must have community—here love is born, here love grows, and here the community of Christian brotherhood will develop. We have come to college to be better prepared to build a home and to have a family. If we come for any lesser purpose, we shall play but a trapeze performance in a society that needs down-to-the-earth living. We may be spectacular, but we will be miserable.

College should strip us of our fake sentimentality. We fail, however, unless we are enriched in our warmth and depth of feeling, unless we become aware of our responsibilities in living, unless we gain incentives for the disciplines that will make us cooperating members of a society made up of happy homes, housing families that are living for the welfare of mankind.

Home? What's a Home?

Regina Westcott Wieman

IN the old Hawaiian language there was no word for *weather*. At least so they tell me. The weather continued so balmy and favoring day after day that no one had to give it a thought. Therefore no one had to talk about it. Therefore there was no need for a word for it. Quite the reverse is true in Boston, Massachusetts. The first joke I heard at the time I went to live there was Mark Twain's comment, "Everybody's always talking and grumbling about the weather of Boston, but no one ever does anything about it." In the study of words and their meanings, it is fascinating to note that we human beings develop more words, and words with more precise meanings, to use in connection with those of our experiences which force us to think, to invent, to resolve conflicts, to learn the truly better and worse, and to grow.

The word, *home*, is obviously in frequent use in America. It has been so ever since early colonization of the continent. It is now fraught with an especially heavy load of meaning, as the men in the armed forces fight for the maintenance and security of what *home* means to them, and as we are challenged not to lose on the *home* front what the men are hoping to protect on the battle front.

We are doing a tremendous amount of talking about *home* right now because we realize that the American home is threatened in many places, is being destroyed in many places. We are really disturbed. Therefore, we talk. The less we understand what *home* truly is, and the less we know what to do about it, the more we talk. The purpose of the talking stage is exploration and discovery of the conditions which must be set up if the American home is to continue to be worth fighting for, and, harder still, worth living devotedly for, day by day. When we have discovered the required conditions for worthy homes, we shall talk less and our energies will go more into effective action.

IS THE AMERICAN HOME "SLIPPING"?

MANY people say that marriage and home "aren't what they used to be." Some go so far as to say that marriage and home, as we have known them, are outmoded institutions. They point to the sobering statistics on juvenile delinquency, to the shocking increase in rate of divorce, to the decline of the church as a family institution, to the casual shopping-for, exchange, and discarding of husbands and wives, and to the loss by the home to commercial interests of many of its important functions. There is no doubt about it that these signs are very serious.

But are they signs that the home is "slipping," or may it be that they are signs that we do not know what home

truly is, and so do not know how to build homes? Is the trouble with the home, or with us?

Up until the turn of the century, no newspaper, play, joke, or public speaker dared to make light of "the home." It was too sacred to treat with anything but dignified reverence. Now, there are many flippant expressions involving the home. "Home is the place where you go to change your clothes to go somewhere else." "Home is the filling station between school and the dance." "God gave us our relatives, but, praise be! we can choose our friends."

The movies, too, frequently picture marriage and home in such cheap or false ways that current understanding of these is befuddled. Those who get their impressions of love, marriage, and home from current popular periodicals are terrifically handicapped in experiencing any of these. For thousands of people high-powered advertising still further vitiates the understanding of what home truly is. Perhaps most serious of all, the campus life of American high schools and colleges cultivates attitudes and types of relationship which are damaging to genuine love, marriage, and home-making.

Constantly, there are forced upon us descriptions and interpretations of home which are tragically misleading. And most of us don't realize that this is happening to us, and to so many other people, that the American home truly is imperiled *right here at home!* No one of us can be sure that his own home will be truly a home unless he knows what makes a home.

THE HOME OF MY DREAMS

EACH year in my course in "Marriage and the Family," I ask the students to write down what first comes into their minds when I speak the words, "Your own future home—the home of your dreams." Whether I look at the responses of students of this year, or of twenty years ago, the results are practically the same. There are slight individual differences in details, but the main outlines of the majority of the pictures are similar. Here are composites of what the fellows and the girls usually see.

The girl sees a lovely, long living room, modishly furnished, having a huge fireplace, in front of which sits, in a handsome, enormous armchair, a veritable Apollo (whether with dark or light hair) who arises as she enters the room and in other ways expresses his adoration. She, of course, is dressed in lovely clothes. There are signs all about of those *things* which give one status among the people one thinks are important.

The boy sees the well-kept, attractive entrance to the house, the door opening as he approaches, as a lovely,

sweet, little woman greets him as her conquering hero, and leads him into the delightful living room where all his needs and desires have received tender and perfect consideration, and where she will listen enthralled as he tells of his accomplishments and problems encountered in his work. Quite innocently, most boys picture the girl as smaller physically, and of less mental power than themselves, because this is more flattering to their own ego. Few dare to make friends with true equals. This is the fault of society rather than the boys, for society pampers the male as a superior being, in spite of scientific findings to the contrary. This is even harder on the boys than it is on the girls. It distorts their perspectives and hence their dreams and choices.

It is easy to see, as one thinks of these pictures, that they are actually individualistic compensations of felt inadequacies of personality, or fulfillment of ego-serving ideals, for the most part. They envisage a state of perfect contentment and fulfillment. It is significant that the pictures do not contain any signs of life lived in the realities, of growth that comes through learning through mistakes, conflicts, or sweat. There are no broken screen doors, or weeds along the path, or full garbage cans, or termites, or didies, or moths, or borrowing neighbors, or sick children, at all implied. The husband and wife are basking in complacent satisfaction. They are not thinking, feeling and doing all sorts of interesting, meaningful, and creative things together.

THE FIRST TEST OF A HOME

THE above pictures of these students showed that they thought of home as a place where . . . But the "place where" is only the *house*. It is very convenient and delightful to have an attractive house into which to put your home. But the house is not the home, and there can be a true home without a house. To be sure, it is easier to have a true home if there is neither too much nor too little house in which to put it. But the fact still remains, that one can have a home without a house. Many families in Europe and Asia have had to manage in this way during this war. Many families have successfully passed this test.

What then makes a home? What is a true home?

Home is always a *relationship*. Home is that sort of relationship between husband and wife, and between parents and children, which is continuously developed by their interaction and sharing regarding their many interests, and so which continuously develops the personality of every member of the family and the nature of the family itself. Home is that kind of a group of persons who are sensitive and responsive to each other regarding all their interests and points of view, and so that kind of

a group where each one is learning and growing through his interaction with all the others.

Home is not a place where things run smoothly very long. This cannot be true where growth is taking place. Those who want a smoothly running life should not marry. Rather home is that relationship where things *are growing meaningfully*. Home is a relationship where each member is cherished for what he is, and where each takes delight in the interests, the differences, and the perspectives of all the others. Because each loves the other, and because his love is growing greater and richer all the time, each is willing to allow his personality to grow, to be transformed by what he learns from his everyday living with this group which is his home.

All this means that homes are not "built." They *grow*. This is the only way they ever appear. They grow as the relationship between the persons in them grows. If the persons have picayunish interests, the home will be picayunish. If the persons share great interests, the relationship and the home will be great. We cannot *make* a home grow. All we can do is to discover and then provide the conditions that are necessary for that kind of relationship which is the home. Our job begins before marriage in (1) developing our own understanding of the home and our resources for fostering it, and (2) choosing as mate a person who also understands, and who finds delight in the kind of interaction which develops the relationship which is *home*.

After all, our trouble is not that the home is outmoded. It is not. Our trouble is that our idea of home is muddled. We need to increase our own understanding, effectiveness and appreciation as trustees of those conditions which affect the growth of the true home.

Regina Westcott Wieman

Dr. Regina Westcott Wieman is unusual from many points of view. Not only because she was born in California, but also because she happens to be one of the partners in an unusual combination of eminent husband and wife. She has been dean of women, consulting psychologist, instructor in various universities and graduate schools, and is at the present time director of the Family Community Project of Addison, Michigan, in conjunction with Albion College under the Kresge Foundation. She is the author of numerous books on the modern family and religion, her latest being *The Family Lives Its Religion and Does Your Child Obey?*

To offset the new cynicism and the selfishness of extreme individualism, how shall we create a new idealism strong enough to hold fast the priceless values of the Christian family? The writer believes that the best insurance against broken homes is family religion. . . . It must be a progressive religion, unafraid of modern science, and a vital religion, knowing its sources and in living touch with the Father-God.

—George Walter Fiske in *The Changing Family*

When I write of religion, therefore, I have in mind no ritual, creed or institution, but a spirit that ties the threads of a man's life into a meaningful pattern, and colors the picture with hope and confidence. It will be real enough to help us decide what to do to create the spirit in which we do it. It will reach deep into the very motivations that are behind our actions, and will be a benediction in any home where it may be found.

—James Lee Ellenwood in *There's No Place Like Home*

A home is physically a place to live in, socially a place to have fun in, and intellectually and morally a place to improve in. . . . It exists for no other reason than to afford its members a normal experience of pleasurable and useful living. The less we think of it as an institution or a "bulwark" the better it will be.

—James Lee Ellenwood in *There's No Place Like Home*

We Must Restore the Family

Ralph Borsodi

Through

Mildred Jensen Loomis

(Editor's Note: Sometime ago Mrs. Loomis wrote to us that she was working with Mr. Borsodi on his new book, *Education for Normal Living*, and that it contained excellent chapters on his concept of the family. Mrs. Loomis through her own philosophy and practice at "Lane's End Homestead" is an admirable person to review this material. She needs no mentor or guide. Yet we are happy that her thinking has been crystallized in this writing and that she has been kind enough to give us the gist of Mr. Borsodi's ideas.)

THE imperfect and fractional organism which we call an individual perfects and completes himself in a family. When we think of an individual we most often think of an *adult*, but it is imperative to remember that an individual is a whole *cycle of life*—an infant, a child, adolescent, youth, adult, and aged person. Thus, an individual's development cannot be satisfactory nor his highest personality achieved unless he lives at each stage of life up to his fullest capacity *at that stage*. It is obvious, therefore, that the relationship of most importance and greatest significance to an individual is that to his family, even though he "belongs" to other groups—club, college, church, trade union, political party, race, and nation.

In the complexity, superficiality and disintegration of modern life we have forgotten this. For most of us the family no longer "counts." We give a kind of lip-service to the home, and many lament the decline and breakdown of family life. But we do not seriously set out to organize society to sustain and protect the family. Rather than planning and preparing primarily for home and family, college students aim at getting a job or "serving humanity." The nation is our chief goal and major efforts go into helping atomized individuals become good "citizens." The strains of "Home Sweet Home" still announce the end of a dance, but conjure up nothing that bears the faintest resemblance to the home which the generation knew when Stephen Foster composed the song. The concept of family which prevails today is a travesty which caricatures and renders ludicrous the most important social institution developed by mankind.

The modern family is manifestly abnormal. The United States census shows that the average family is now composed of less than four persons. An enormous proportion of these average families are one-generation groups, consisting of married couples or adults only. In 1930 half of the so-called families in our great metropolitan centers had no children; one-third of those in smaller cities had none; and one-quarter of those in small towns, and one in five out in the country and on farms had no children.

Even when these so-called families include children, most of them are not continuums of any predominant-genealogical line. They have neither inherited family property nor do they own any property which is intended to become the seat or economic base of a family. They are insufficiently organized and are not considered by their members as an institutional entity. Their members, even when conscious of rights, have no clear understanding of their obligations. Such a family is termed abnormal by Ralph Borsodi, founder of the School of Living and leader in the decentralist movement, in his forthcoming book, *Education for Normal Living*.

As far back as 1928 Mr. Borsodi showed (in a book which he dared to call *This Ugly Civilization*) that this trend toward the impermanent, fugitive, one-generational family was the chief source of the atomization of individuals and the disintegration of society. Then, as well as through the intervening years, he has pointed out that the chief cause of the tragedy of the modern family is the encroachment of an urban, industrial-factory system upon a predominantly rural culture. Mr. Borsodi declares the modern family abnormal because it no longer fulfills for individuals those necessary functions which a family can better perform than any other institution; i.e., character building, education, security, survival, recreation, and reproduction. Increasingly these functions have been turned over by the family to the school, the state, the factory, life insurance societies, commercial, charitable and governmental agencies, none of which can provide them as effectively as the family.

UNDERLYING and supporting the breakdown of the family has been the feminist movement, which early made the fatal blunder of identifying the patriarchal family with the family. August Bebel in *Woman under Socialism* spoke feelingly of the "injustice, oppression, and bondage of women," and plead for their freedom from the thralldom of the family through the socialization not only of private property but of the family itself. Fifty years ago he saw that "the woman of future society is socially and economically independent, the peer of man . . . chooses her occupation as she wishes and works under conditions identical with man's. . . . In the choice of love, she is, like man, free and unhampered." But Bebel, too, assumed that woman's bondage was to the family as an institution and overlooked the fact that it was really bondage to the male "patriarch."

Now the American woman has the ballot; she is economically independent; she is in all social matters the peer of man; her education is identical with his; all the

gainful occupations are open to her; in the choice of her mate, the prevailing conventions leave her free and unhampered. Marriage is still a private contract, but the development of divorce has in effect made it almost entirely dependent upon the private wishes of either party. The modern urban family possesses little tangible property, and the vast majority have no inheritance for which they have to produce "legitimate" heirs. Social security, administered by the State, is steadily expanding and so making it less and less necessary for the individual to provide for his old age and for his dependents by saving money or leaving an estate.

As a result of these improvements the condition of women is almost as "ideal" as Bebel and the leaders of the feminist movement anticipated. It is evident that along with the emancipation of women there has come not only the disintegration of the patriarchal family, but the disintegration of the *family itself*. And the condition of not only women, but of everybody in society, and above all of the children of the modern world, has not resulted in the improvement anticipated, but in many respects it represents a regression from standards previously achieved. Modern children are far less responsible than children used to be, and they seem to carry infantilism with them into adulthood. What we face is the stark, staring fact that along with the decay of the family has come a decline in the extent to which individuals benefit from functions, biological, educational, economic, and political, which the family group of yesterday performed.

What are the essential functions for the performance of which the family as an institution came into existence, still exists, and always will have to exist, if humanity is to survive and to attain ever higher and higher levels of culture? Basically there are two: (1) the supporting or economic function, that of furnishing support in whole or in part to all the members of the family group; and (2) the reproductive or biological function. Between these are four subsidiary functions, the six as a whole constituting the ends and objectives for which the family as an institution is needful.

The first function for which the family exists is the maintenance of its members, to obtain and furnish all the food, clothing and shelter needed by all the members of the family for their survival. There are two ways to obtain the goods and services which fall into the category of survival: (a) by having its members earn money with which to pay rent and purchase food and clothing, or (b) by having the members *produce* the goods and services themselves on a homestead owned by the family. Most modern families live by the first method. For all practical purposes the modern family is a number of individuals who live together to obtain money with which they buy what they need for survival. The family functions only as a convenient, and in some respects inescapable, instrument by means of which these individuals spend their incomes. Because the economic and survival activities of the family are wrong, the family cannot adequately perform its other vital functions of character building, security, education, recreation, and generation. It is Mr. Borsodi's contention that the family cannot survive *as a group* unless the family *as a whole* contributes to the survival of the group *as a whole*. Each member of the family, from the youngest to the oldest, should contribute *all his* life-time up to his ability to the survival of his family,

and receive according to his needs. Children, youth, adults, and aged, all have a natural, functional place in contributing to family needs, *when those needs are produced directly on a homestead*. Certain inevitable factors eliminate children, aged, and women (during child-bearing, etc.) from such contribution when the family lives primarily by means of earning and spending cash.

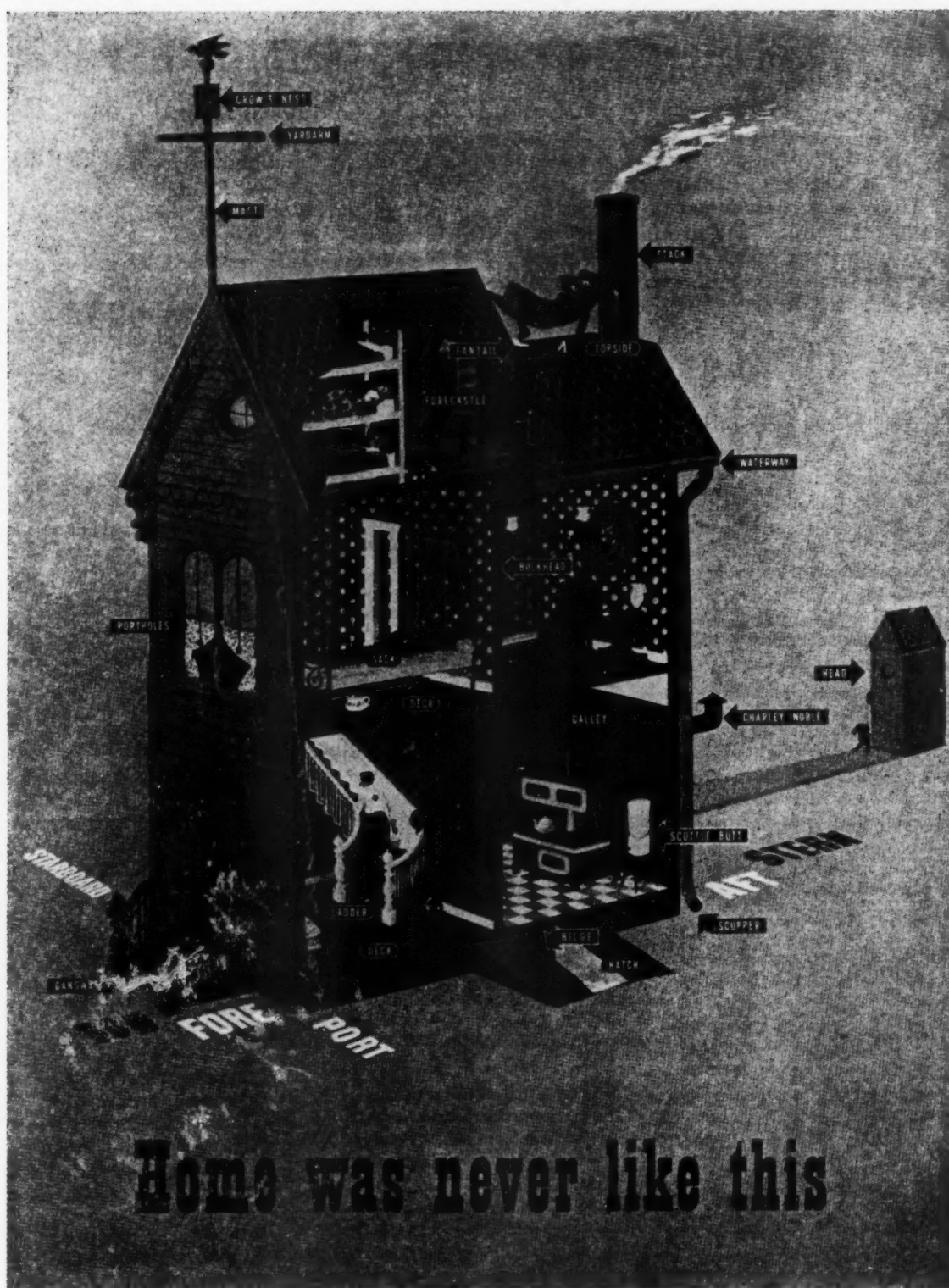
The educational and character building activities of the family should result in the acquiring of fundamental personality characteristics, emotional growth, beliefs, skills, virtues, and concepts of the fundamental institutions in society. Fundamental personality characteristics a child acquires in only one way—from the example set for it by its mother, father, and other members of its family, and its immediate associates in the neighborhood. No school can furnish an adequate substitute, for they grow out of intimate association, and flourish best where they are accompanied by an experience of normal love. Habits of responsibility, resourcefulness, and initiative grow out of actual functional work such as a homestead provides. There is no dispute among educators and psychologists that fundamental manners, skills, beliefs, tastes, and virtues tend to be more or less permanently fixed during the earliest and most plastic period of life. All that an individual learns later is super-imposed upon and refracted through what he has learned in infancy and childhood. Therefore, a functioning, productive home should be an integral part of a "national" system of education, much as Comenius advised in 1650, and no "school" should attempt to supply that which only the home can give.

The security function of the home is that of protecting the members of the family group against the vicissitudes of life, the woman members during maternity, and both men and women in old age; any or all of them from dependency from any cause, including sickness, death, defectiveness, and delinquency. The heavy increase in our population of unemployed, degenerates, delinquents, and dependents is significant evidence that our present effort to deal with the problem of insecurity by way of the government rather than the family is not effective. The evidence that insanity, delinquency, and suicide increases with the concentration of population in large cities and is correlated with family-breakdown there also warns us that urbanism is not the solution. Elton Mayo's study, *Human Problems of an Industrial Civilization*, proposing that factory workers show obsessive response to life, is also a clarion call for a new type of work, or survival activity.

When one considers the real nature of the function of re-creation, in the literal meaning of the word, it is obvious that a family through their creative and productive work; through furnishing facilities for intimacy and privacy, affection and emotional expression, dining, sleeping, playing, reading, singing, music, games, hobbies, parties, and visitings, can re-create individuals better than commercialized recreation in movies, restaurants, games, and similar spectator activities.

The reproductive function in all its aspects, and not child-bearing alone, during the whole phase of the growth of individuals from mating of the parents to the maturity of the progeny, is likewise obviously best in a close, intimate group, known as the family.

But the adequate performance of these functions by the family calls for a composition, management, and equipment of a family far different than is common to-



We are indebted to *The Log*, quarterly publication of Ohio Wesleyan University, G. W. Young, Editor, for the cut of this Navy Personnel Poster.

day. In the first place, if all the rights of every individual are to be realized, and if all the obligations of each individual are to be discharged, both to the living and the dead and unborn, the family must be more than a mere group. It must be both a group and a *line*; it must be composed of never less than two and usually three generations in a vertical and predominantly genealogical line. The character-building, education and security functions,

as well as the survival and reproductive functions, demand that the home be surrounded with land for gardens, fields, livestock, outbuildings, shops, and tools. Consequently an adequate family will be continuously and permanently possessed of a hereditary homestead on which all members of the family live during most of their lives. Each individual must, through experience, achieve a rootedness in a family homestead. Dwellings can be pre-

November, 1944

pared thereon to provide privacy for each member. Separate cottages should be provided for the older generation and for the young who marry early, as they should, and who would benefit from nearness to and participation with the more mature members in carrying on the family enterprise. All patriarchal domination can be superseded by a democratic organization and legal structure. An adequate family should be organized so that its members are conscious of the nature of the institution to which they belong, of the rights they enjoy, and to which they are entitled by membership in this family, and of their obligations to the family, in consideration of which they make such contributions to the support and life of the family as they are able.

Because of the nature of human life and the laws of its growth, the family must continue as the basic institution if individuals are to live completely. We must bend every research and effort to the reorganization of subsidiary and secondary institutions that the primary one may flourish. A family-centered culture implies ideologies and practices in physiology, emotions, work, ownership, politics, education, ethics, and aesthetics different from what we call "modern." As President Hutchins of the University of Chicago has said, "The whole scale of values by which our society lives must be reversed." At its base we must restore the family. Nothing less than this can be the crusade of those who want to help create the moral, intellectual, and spiritual revolution for which the modern crisis calls.

source

Back to the Home

The theme of the Indiana Congress of Parents and Teachers this year is "Back to the Home." The Congress president has urged that the organizations have a definite program ready for use, "when war is a memory."

There was definite agreement among the speakers that the American home has been compelled to face the gravest responsibilities in its attempt to become adjusted to wartime demands. Wives and mothers have gone to work in industry because there is a vital need for their services. Children, to a great extent, have experienced lax discipline, and a material increase in delinquency has been inevitable.

The congress believes that if the home offers a suitable environment for the young and that if adequate emphasis is placed upon spiritual values, the discouraging effects produced by war hysteria and maladjustments can be overcome.

The church and the school, of course, are expected to do their part toward stabilizing postwar conditions, but the congress rightly looks to the home as the foundation upon which a satisfactory social order must be built.

—*Education for Victory*

They Won't Go Home Again

Homemaking reared its chintzy little head the other day when the ladies of the American Home Economics Association decided that maybe the Home should rate a Cabinet position, to be called the Department of the American Home. It is a noble idea and would unquestionably attract the wrong people. If we had a Secretary of the Home, like a Secretary of State or a Secretary of the Navy, she would probably be a lady whose emphasis would be upon vitamins and lampshades. She would be against mice. The American Home, given Cabinet status, would continue to move (as it has moved in the last few years) in the wrong direction.

The American Kitchen would become more and more staid and unlivable; the American Cellar would finally and forever emerge as a rumpus room, above ground; the Home as a whole would tend to become collapsible, transparent, mobile, washable, sterile, and devoid of human life.

Home is too delicate an organism to be federalized. The eviction of even so small a thing as a mouse threatens its balance; the absence of a humming-bird from the delphiniums can destroy its tone. Some of the most vital and dependable homes we have ever been in were ones in which the economics were deplorable; some of the barest of homes were ones which, physically, were the answer to an economist's dream. Home was quite a place when people stayed there, but Home Economics is just another in the long line of activities which take ladies away. Of the home economists we have met in our lifetime, all had one trait in common: not one of them was home.

—*Talk of the Town, The New Yorker*.
Permission *The New Yorker* © The F-R Publishing Corporation, 1944.

"Parental Delinquency"

"Our nation can only be as strong as the ties of family life," said Mr. J. B. Little of the F.B.I. in an address on "Juvenile Delinquency" recently.

Making the keynote of his survey of crime among juveniles the need for family responsibility, the speaker asserted that juvenile delinquency is usually a matter of "parental delinquency."

Lack of parental supervision due to divorce or unstable home conditions brought about by defense work, he mentioned as the first cause of delinquency. Young persons are allowed to shift for themselves and often in need of seeking advice are brought into contact with persons of ill-repute or of low moral and civic standards.

Religious training should be a definite part of life and should come through the home, he said in conclusion, but each per-

son as an individual has a duty to take some part in the work against crime and to feel an active interest in discovering local conditions and in helping to find the solution for the problems that are found to exist.

—*Chautauqua (N. Y.) Daily*

"Now I Lay Me . . ."

Going the rounds in England is this bed-time prayer for a modern child. It's funny and yet not so funny:

"Bless the dear clinic which weighed me with care,
And the nursery school teacher who toothcombed my hair,
And the youth movement leaders, so careworn for me,
And my mother, God bless her, whom never I see."

"Confucius Say, for Happy Home . . ."

Don't ever both get angry at the same time.

Never talk *at* one another, either alone or in company.

Never speak loudly to one another, unless the house is on fire.

Never find fault unless it is perfectly certain that a fault has been committed, and always speak lovingly.

Never taunt with a mistake.

Never make a remark at the expense of each other—it is meanness.

Never part for a day without loving words to think of during absence.

Never meet without loving welcome.

Never let the sun go down upon any anger or grievance.

Never let any fault you have committed go by, until you have frankly confessed it and asked forgiveness.

Never forget the happy hours of early love.

Never sigh over what might have been, but make the best of what is.

—*Author Unknown*

We Can Build Happier Marriages

Olive J. Card

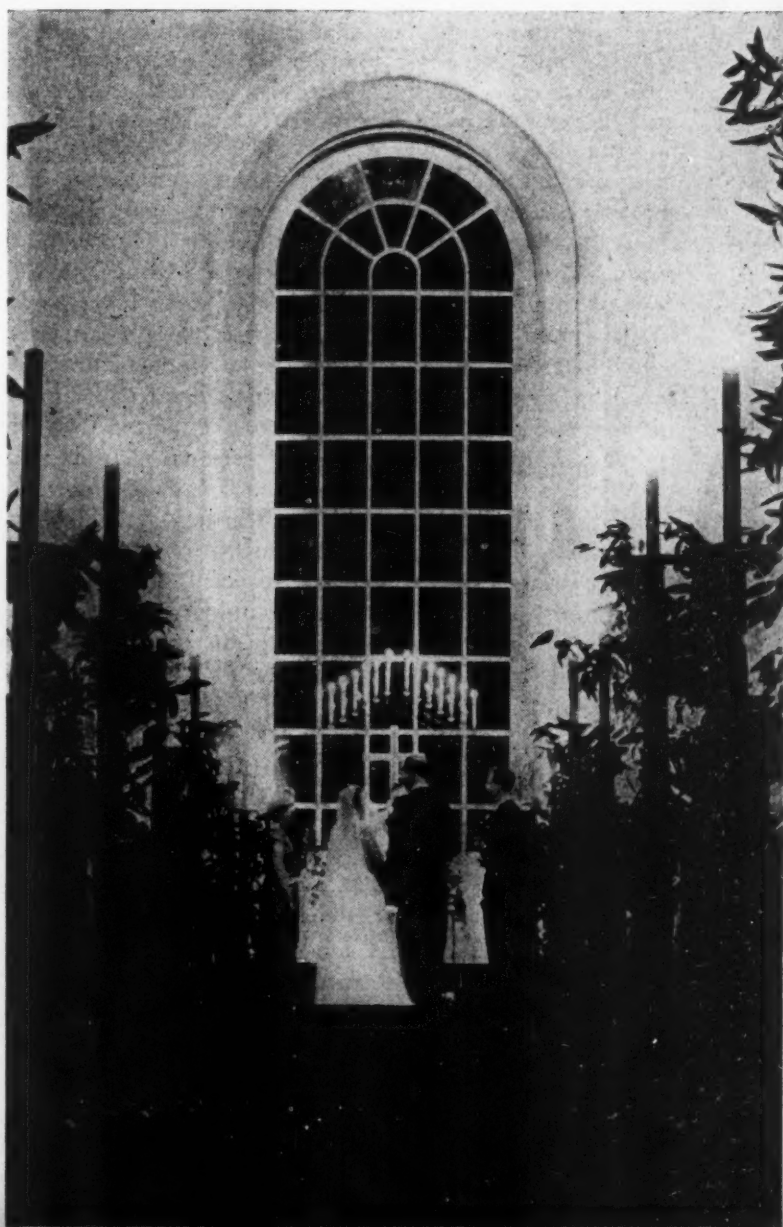
IT is seven in the evening. The church, festooned with flowers, candles burning, is filled with people whose eager faces are turned to the slow, rhythmic processions coming down the aisles. The groom reaches the altar and awaits his bride. These two young people, blessed with the privilege of choice based on love, ask nothing from life at this moment other than the privilege of life-long companionship in wedlock. They take their vows, each so meaningfully, and express the profound satisfaction life has brought in a caress, the first in marriage. They have started on their long journey little conscious of the experiences to come. People leave the church touched deeply by that consecration to each other so apparent in these two lives. It is a divine moment—when things of the earth disappear and spirits meet in truth and without reservation. Yes, we have all had experiences like this and find it difficult to imagine estrangement, sorrow and tragedy being woven into a pattern so beautifully begun. Yet it does come, and so frequently that the very foundations of our social structure and the values which it alone can yield seem destined to crumble. It is such jeopardy which has stirred us to seek understanding and to investigate the causes of failure.

If we are to gain insight into the successes and failures of marriage, we must understand some of the fundamental principles of human behavior and the conditions which determine it. These conditions are in part hereditary, in part physiological, and in no small part environmental. There is something, too, in the very nature of the universe which helps to mould the final result. The interweaving of these forces constitutes the personality with all its dynamic potentiality.

Studies have been made of the characteristics of happy and unhappy marriages, studies mainly concerned with the frequency with which certain characteristics or conditions occur in relation to happiness or its absence. What we need is a body of analytical studies, numerous enough to give a representative sampling, so that we have not mere enumeration of characteristics, but dynamic patterns from which may be deduced principles. Such studies are lacking, but from analyses made for other purposes, much light has been cast on marriage.

HEREDITY, once a catch-all for the unwillingly acknowledged ills and the too willingly acknowledged prides of humanity, has, through science, taken on an entirely different meaning. Heredity is no longer a static

concept in which one merely fulfills the nature that is his, but a dynamic concept, a potentiality, within the range of which is possible a tremendous number of variations, both in physical structure and in behavior, depending on circumstances and conditions. This gives to education and to teaching a new hope. To be sure, as growth proceeds, both physical and mental, plasticity is reduced and future possibilities are more and more determined by the past. Yet enough plasticity, even in



November, 1944

middle life, remains to bring about tremendous changes in personality.

Physiologically we differ one from another so complexly that the whole story in any one case cannot be told. We differ primarily in the rate at which we expend energy, in the beginning of fatigue, in the amount of stimulation needed to produce response, in the strengths of the fundamental drives of hunger, sex, and need for activity. It is necessary that we take these things into consideration when evaluating human behavior.

Obviously, we differ in experience; different ideas, beliefs, fears, securities, desires, satisfactions, degrees of control—all come into being, each logical enough in its beginning and growth, yet too frequently not understood when the origins are not known.

Each person brings to marriage not only his different characteristics, but these characteristics woven into a dynamic pattern more or less determined to react in a given way. But he brings also a corrective, the degree of intelligence he possesses. Depending on the depth and breadth of his interpretation will he be able to bring his behavior in closer relation to his sense of value.

In the process of growing up the greatest struggles lie first, in learning to derive personal satisfaction in ways which will be socially constructive, and second, in learning to enlarge one's desire for social good so as to include not only parents, but community, state, and finally all mankind. The failures we see in marriage are, for the most part, due to the fact that either the husband or the wife, or both, have not found ways of discovering personal satisfaction that contribute also to the happiness and well-being of the other. Personal satisfaction is of primary importance without which there can be no happiness. But neither can there be enduring happiness unless the personal satisfaction is gained in a way which contributes to the well-being of the other. This implies compromise at many points, but it must be compromise willingly undergone, without chafing. For this reason those who conform to social standards are happiest. Happiest couples are those whose marriages were performed by a religious functionary, have a religious background, have lived under institutional controls, who conformed to the mores. They are people who have learned to *accept* personal restriction in the interest of group welfare, thus avoiding emotional instability, conflict, neurotic compensation, selfishness, and intolerance, all surface symptoms of immaturity.

In marriage, the reason why yielding some personal satisfaction in the interest of the happiness of the other is difficult, is that the normal expansion of identification (the feeling and desires for others as if they were for himself) has not progressed far enough outward from the self to include other persons. The normal sequence is to identify first with the parents, then with siblings, with the community, the nation, and later all mankind. If a fine relation has not been established with the parents, particularly with the mother, the first with whom the child builds feelings of regard so that he is able to forego some satisfactions in order to please, the identification with those further removed is achieved only with difficulty. Failure to achieve identification results always in deep dissatisfaction which is compensated for in neurosis, introversion, and general emotional instability. Overidentifica-

tion may also be a retarding factor in growth and may bring serious emotional warping.

LEWIS M. TERMAN in his book, *Psychological Factors in Marital Happiness*, finds the four factors in the background of husband or wife most predictive of success or failure in marriage, to be the happiness of parents, childhood happiness, conflict with mother, and type of home discipline. He says that happiness of parents is more predictive of success or failure in marriage than a composite of such factors as income, age at marriage, religious training, amount of adolescent "petting," or spouse difference in age or schooling. Hardly less important is the childhood happiness of husband and wife, and the factor of conflict with the mother. Terman also finds, contrary to belief, that the following factors had no significance for the happiness or unhappiness in marriage: family income, occupation, presence or absence of children, amount of religious training, birth order, number of opposite sex siblings, adolescent popularity, and spouse differences in age and schooling.

It is well to note that marital complaints, even in divorce, are usually only an expression of symptoms and rarely are causal in nature. Whereas some legitimate external causes for marital unhappiness may be found, such as family background, unemployment, war, social depreciation of the value of labor, still almost all immediate causes of unhappiness are to be found in the immaturities of personality; first, the failure to have learned personal satisfaction in ways which contribute to the happiness and well-being of the other, and second, failure to have extended identification to others outside the self, especially the mother.

If a wise choice of mate is to be made, not only must the above factors be used as criteria, but one must possess a valid interpretation of love. There are things other than love which bring two people together. Love is possible only to a mature personality capable of finding satisfaction only in the light of the effect upon his mate, and capable of normal identification. Unless love implies not only a sense of responsibility for, but a willingness to make choices such as to contribute to the happiness of his mate, the feeling is not genuine. When marriage is thought to be a state where one's needs are satisfied, where happiness is found already made, the die is already cast for failure. Marriage is a state most capable of yielding the deepest and most satisfying values. They will come into being, however, only as we create them.

Obviously a husband or wife cannot alter the experience of their parents or of their own childhood. They can, however, choose a mate with discretion, evaluate their own degree of maturity, and if trouble arises after marriage, they can make an effort to understand the underlying causes and plan a program for growth of personality so that their immaturities will not always remain a barrier to happiness.

It is well to know that there are marital clinics which stand ready to treat the ills of marriage as a physician treats physical disorders. As in the case of a physician, most cases are remediable, some few are not. The wise couple will seek guidance before marriage, and if difficulty arises after marriage, will immediately find help in those equipped by training and experience to understand and outline a remedial program.

Blessing--

Curse--

Hazard

Which Will Your Marriage Be?

Harold Leonard Bowman



Two former Ohio Wesleyan students, "E. A." Collins Bruce and Robert L. Bruce, Jr., look to the future.

MARRIAGE is a blessing to a few, a curse to many, a hazard to all. Will ye venture?" So spoke a dour Scotch minister to every couple that came to him to be married. But blessing, curse, or hazard—when the strains of the wedding march have begun, it is too late to consider the wisdom of love's adventure. That query, "Shall I venture?", the individual should ask himself in the early days when friendship begins to ripen into love.

Love is an emotion, joyous, colorful, ecstatic, proverbially blind; it is not cold, impersonal calculation. Affection should never part company with judgment. But reason has a better chance to guide a life before one has yielded to the emotional intoxication of love.

Two young people are apt to say, "We love each other, is not that enough?" No, it is not enough. A physical or personal attractiveness is no guarantee of a satisfying marriage and of life-long happiness. Matters of age, background, religious conviction, interest, temperament—all enter into the achieving of a durable partnership, and in a large measure determine whether through the years two people supplement or thwart, inspire or irritate each other, whether the love that prompts the union is to issue in enriching comradeship, or tragic frustration.

It is therefore important that two young people should let judgment determine the probability of satisfying permanent fellowship, before they permit love's "first, fine, careless rapture" to lead them to the altar. This is the counsel which a minister should give to youths long before they come to him to arrange for the wedding ceremony.

One reason why it is difficult for young people to use their judgment in love's dawning is that both literature and the movies have inculcated a romantic notion of marriage in which mutual attraction is everything, and the day by day, year by year adjustment of personalities in work and responsibilities, in hazard and sorrow, is ignored.

It was Coleridge who said, "Some people want better bread than can be made out of wheat." Some young people expect a happier marriage to issue than is possible from the warped, unsatisfactory personalities that they are. Much disillusionment in marriage results when the unrealistic, romantic notions of early love are unfulfilled. No one is so apt to end up with too little as the person who expects too much. The deep peace, the continuing inspiration, and the enduring joy of love are much more likely to be the experience of those young people who love wisely as well as ardently.

Since a satisfactory marriage cannot be achieved by unsatisfactory people, it is necessary that we bring to marriage a well-developed personality. The importance of mental health cannot be over emphasized. In youth's formative days, we should achieve a fair degree of self-discipline, so that emotion does not swamp judgment. We should learn to face life and its difficulties with poise and courage. We should develop an inner security which disappointment cannot interrupt. We should learn to face and accept reality rather than to expect the world to adjust to our wishes. We should outgrow our childish fears and irresponsibilities. These are the marks of a mature, intelligent personality.

Phyllis Bottome's novel, *Survival*, is one of the finest studies we have of contemporary home-life, and of the elements that mar or make it. We see there portrayed the tension between husband and wife, because both behave like spoiled children who want their own way. We see how parents and their sons and daughters are at odds because natural love is driven underground by dominance and resentment. But we see there, too, the alteration which comes into two homes when under the influence of an understanding physician, love comes of age. Husband and wife learn to love their children with a wisdom whose joy is found in the recognition of their children's individuality. Children learn to love their parents with a mature spontaneity and not a resentful submissiveness. The book



American colonial architecture at its best—Mount Vernon.

Survival is a commendable study of the emotional problems of homemaking in our day.

Mature love binds a family together with a devotion that does not imprison, but liberates and inspires every member of the home to find and fulfil his own destiny. Such a love, when temporary separation comes, is both trusting and trustworthy. It imparts security without domination, and freedom without jealousy. A home created by mature love is able to survive the duration absences and anxieties of our day, for it has the voluntary cohesion which events cannot disturb.

When one brings this sort of a self to marriage, when love is the passionate loyalty of two such selves, then the prospects for a marriage that is a perennial joy, and a home that is a continual blessing, are enhanced. Such a marriage can laugh at the years, has no dread of disrupting triangles. Such love, as the familiar ballad puts it,

Never forgets,
But as truly loves on to the close
As the sunflower turns to her god, when he sets,
The same look which she turn'd when he rose.

THE home is an ideal place for the operation of the democratic process. Marriage is not the imposition of one will upon another, neither the cave man dominance of the male, nor the weeping tyranny of the woman. It operates as a partnership in which every person counts—entitled to have his opinion considered and his mental privacy respected. The family is a fellowship in which no one dominates the other, but all share in a cooperative enterprise. A high school girl once said, "One thing I like about our family is the way we talk things over together." Another girl said, "I can talk things over with my parents: they respect my opinion, and that leads me to respect theirs all the more."

As in our homes we learn to live cooperatively, we become progressively more fit to be lived with. "The undisciplined individual," says Carl Van Doren, "is free only to do things badly." But if we grow wise and cooperative in the home, we can establish a democratic fellowship so firm that circumstances are but as the channel ripples against the white cliffs of Dover.

All that has been said is involved in the Christian outlook upon marriage. Fortunately we have outgrown the notion that the love-life of marriage is out of harmony with the Christian ideal. Actually, when love is wise and

noble, its intimacies take on a sacramental character which eases strain and lends joy to all other aspects of married life.

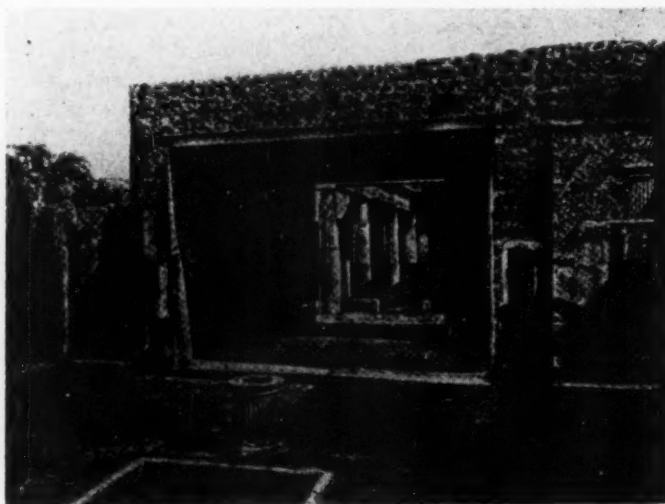
The significance of all our experiences lies in the frame of reference in which they are set. The Christian home has this particular quality—that it exists in the atmosphere of a divine presence. When two Christian young people devote themselves to each other in spiritual wedded love, it can be said that "God hath joined them together." Sundering is no problem for them! Their conduct is aware of a divine guidance. Their love, ennobled by a shared faith, partakes of the enduring quality of the one whose "love never faileth." That is why a sharing of faith and of religious ideals is so important when a Christian youth chooses a mate—why mutual spiritual experience is so essential in the maintenance of a Christian home.

Here is the kind of wise, passionate, Christian love which banishes the curse, masters the hazard, and gains the blessing of marriage. Such love is adventure, worthy of youth's best.

Harold Leonard Bowman

Harold Leonard Bowman, true to his Presbyterian background, went to Coe College in Iowa and to McCormick Theological Seminary in Chicago. He spent three years in the American University of Beirut, Syria, and then came to Chicago. For thirteen years he left Chicago for Portland, Oregon, where he was minister of the First Presbyterian Church. Since 1933 he has been the minister of First Presbyterian Church of Chicago. His counseling work both in Portland and Chicago has made him sought after and appreciated. This article comes out of that experience.

Looking past the atrium into the interior of a house in Pompey.



Advice from the Recently Initiated to the Prospective Home-Maker

Go Thou and Do Likewise

From a man, twenty-one years old, married one year.

I WISH I had known how simple, advisable and healthy marriage would prove to be. This "only one girl in the world for you" and "marriage is the greatest decision in your life" stuff may be all right if not overdone. But the result of all such parental admonitions was that I was scared to death, or at least over-cautious, about making the leap. If many lives are temporarily shipwrecked by over-hasty marriages, as they most certainly are, many more probably flounder on the shoals of fearful indecision. Obviously, personalities and economics, as well as other elements in the proverbial "circumstances" considerably "alter cases"; my own experience has made me suspect that I would have been happier had I gotten married when I first became certain that that was what I intended to do eventually. Subsequent experience indicated that I would have been much happier and done more satisfying academic work had I married a full year earlier.

I wish I had more thoroughly understood that the greatest problems in a happy, satisfying personal adjustment to married life were precisely those which had always been involved in a satisfactory adjustment to any kind of life.

Especially is this true if your chief difficulties involve self-discipline in any of its varied forms—the relationship of you to yourself. For instance, if your greatest difficulty has been effective, disciplined organization of time, the jump from bachelor to married status will see the unaltered continuation of that problem as your main obstacle to a satisfying life. The problems themselves are not resolved; they are merely carried over into a new context, a different living situation. They may be aggravated but scarcely ever alleviated.

If a man's chief difficulties are social or hetero-sexual, involving the relationship of you to others, then marriage may indeed work a cure. But all in all, my experience has shown me that it is safer to expect one's most difficult post-marital problems to be pretty much those of his pre-marital life.

It is therefore relatively easy for anyone to predict the nature of his married-life-to-be by merely inquiring of himself: a. How responsible am I? b. How predominant is my "lazy streak"? c. How successful am I in disciplining my immediate desires for the eventful satisfaction of major goals? d. How patient am I with the obvious short-comings of others? e. How impatient am I with my own weaknesses and follies?

(Editor's Note: Mrs. Wieman told us that the most valuable suggestions for the prospective home-maker might come from those who had recently been married and who might now offer some advice through their own experience. We asked three women and three men to tell us what they wish they might have known if they were starting all over again. Here are some of their answers:)

were very close-knit, especially between mother, daughter and son, was a transition I was unprepared for. Having been, during the courtship period, the only woman in my fiance's consciousness so far as I could see, I was resentful and reluctant as his wife to accept a place in the family as the third in his three-woman world. The fact that I was assured of first place in importance did little to console me

Now That We Are Married

*The Circle that Takes Others In
From a woman, twenty-two.*

THINGS I know now I wish I'd known before I married?

"At least," says my six-months-new husband struggling with his under-done cutlet and his briny beans, "at least the food always tastes different here."

Yes, it's the same old story of oh-how-I-wish-I'd-learned-to-cook. And now after three months' effort aided by elementary cookbooks, limited utensils, a fearlessness to attempt the difficult inspired by pure ignorance, and a sturdy non-combustible digestive system, I'm just getting to the place where I can be reasonably certain a chop is done, and whether we dare invite a guest in occasionally for a dish of one of the two or three infallibles. How much temper, tender feelings and anxiety, to say nothing of materials and appetite, would have been saved by a little previous instruction and experimentation it is easy to guess. How much good fellowship and understanding and how many good laughs would have been lost I cannot say. I suspect, however, that the disadvantages outweigh the advantages.

But I realize that this may be a rather superficial answer to your question. What is more important is the adjustment of family relationships, the fitting into the slot of all the proper pieces, each in its position relative to the others. Coming from a family whose bonds were not particularly strong into one whose ties

for the feeling of inferiority which their priority rights, chronologically speaking, gave me. In the face of those years of intimacy between them, I felt like a newcomer on trial and under inspection. The fact that two of the three accepted me whole-heartedly did little to compensate for the knowledge that the remaining one held me in reserve. I was resentful of the unity of that trio, of the comradeship and love between them.

At first I ignored it; then I struggled against it inwardly; finally I fought it as openly as I dared with ambiguous and caustic remarks, completely bewildering to my husband who suspected none of my discomfort. And then a chance opportunity for intimate acquaintance apart from the rest of the trio with the one dissenting member, an opportunity reinforced by a sudden determination to be fair and natural and intelligent, and to stop wasting my strength against a tie I could not break or which if broken would cause only unhappiness, this opportunity came and fortunately I had sense enough to take it. We became good friends. The trio became a quartet with my husband and myself its most fortunate and envied members because we were together while the others were separated from us and from one another by considerable time and distance.

But how much easier it would have been had I realized before my marriage that the wedding ring, that "outward and visible sign of an inward and spiritual

bond which unites two hearts," does not draw a circle to shut others out. Rather, it must expand enough to take them in and in turn become linked, chain fashion, to previously existing circles, ever expanding, creating, and strengthening itself.

The Little Shall Be Big

From a man, twenty-five, married two years, still in graduate school.

USUALLY uppermost in the minds of many couples is the problem of sexual adjustment. Fortunately we had read, individually and together, several good books on marriage, and we had both taken courses on marriage in our college work. We were prepared for either a satisfactory sexual adjustment or any difficulties that might arise. The latter proved to be the case in our situation, but fortunately our preparation and understanding enabled us to resolve that tension in a short while. The attitudes of patience, sympathy, understanding and love, as recommended by the "authorities," and as felt by any two people genuinely in love, were present. If those attitudes had been absent, and if we had not known that such difficulties were probable, we might have failed in our marriage. Thus without reservation, we affirm the necessity of complete and clear knowledge about sexual adjustment on the part of both persons before marriage, understood fully by each person and understood by them together.

We wish we had understood the total implications of "giving up one's independence when he marries." As any "properly prepared" couple might admit, we, too, felt that we could give up our personal independence. When a person has lived separately and alone for many years, and has been "his own boss," giving up most of that independence is much harder than it seems. For every activity and plan of one party in marriage is related directly or indirectly to the other party. For example, one just does not walk out of the house to go for a walk, visit, or a newspaper, without saying something about it to his mate. When that has been the procedure for one during four years of college and several years afterwards, it is hard at first to change to the new habit of sharing one's plans with one's mate. It is even harder to adjust to the fact that the person with whom you are living has the right to ask you to do this or that, or run an errand, or even to refrain from doing this or that thing. When one lives alone, he does more or less as he pleases. When he lives with someone in a marriage relation, both parties seek to do those things that bring the most pleasure to both, and both seek to refrain from doing those things that militate against mutual happiness, even though now and then it

The No-Sense Question

THE writer of the following "jingle" added this couplet to his contribution:

(And please regard this peroration As not designed for publication). But the lines were too good to cast out. Furthermore, they show a sense of humor—a quality we thought was a prerequisite! The author? An old friend of MOTIVE—married six months—still in graduate school.

It seems to us a trifle phoney
That we, so new to matrimony,
Should have been quizzed on what is good
And what we wish we'd understood.
We'd say, if you won't take offense,
"The question frankly makes no sense."
We'd read the books on sex and stuff;
Of sense of humor we've enough;
And if there's aught we didn't know,
We'd rather learn it as we grow.
So if you've known each other long,
With common sense you can't go wrong.
We think it's silly, but you would
Ask what we wish we'd understood.
She says, "My husband!" I, "My wife!"
And that embraces all of life.
We'd like to know what's God,
what's man,
And how the universe began,
And what will happen after war,
And also many questions more.
But as for marriage, rich and true,
We recommend it, friend, for you;
We think you'd find, amid the bliss,
How meaningless your question is.

may be hard for one to understand the reason for the other's request.

Secondly, we wish we had understood before our wedding that a great many tensions arise from "little things," that the books on marriage consider and pass off simply as "little things." For example there are the differences that arise over the way one stirs his ice-tea, or the way he believes dishes should be dried (scald and drain, or scald and wipe), or the way one hangs up a towel in the bathroom or leaves shoes on the floor. All these and many more are not only material for sweet sentiment in love songs and poetry, they are honest-to-goodness facts that a couple must face as they seek to live together. In the context of this article they seem rather absurd, but in the context of actual living in the first year of marriage they often

seemed quite important. In our education for marriage, through counsel and reading, we were constantly running into emphases being placed on similarity of social, educational, and religious background as essential or desirable for successful marriage. Consequently, we were led to believe that because there was no great difference between us on the matters of social, educational, and religious background, and that because the "little things" were only "little," our marriage would work out just fine. We wish we had understood before our marriage that the little things can be quite large, especially in the delicate (and wonderful) stages of early adjustment. We wish that we would have heard and read as much discussion on the problems of resolving tensions created by small, almost ridiculous differences as we heard and read pertaining to the advisability of having similar interests and backgrounds.

Finally, we wish we had understood how much prayer and seeking help from God can aid two people as they endeavor to make their adjustments. It always seemed (and still seems) that when we prayed individually and together about our differences and problems, we would find a solution that was better than either one of our individual points-of-view or way of doing a thing. Had we understood that, we probably would have been praying about our difficulties from the first as well as talking them out. Thus it seems that marriage exalts two people, and God can and does exalt a marriage.

In Love and Anxious to Know

From a girl, twenty-one, married—well, read this:

— and I were both very interested in your letter asking for some suggestions about what we found we should have understood before our wedding. We both thought and thought and couldn't think of a thing. I don't know exactly what this is a sign of—I hardly think the comment of the other lieutenant's wife who shares the apartment with us explains it. She said, "So you and — knew it all, eh!"

We didn't "know it all" and I guess we never shall. Maybe we haven't had time in three months to discover what we don't know.

We did start out a long time before we were married to be perfectly frank with each other and to try to be as frank as possible about our plans with everyone concerned with our lives. So when we had problems about marriage we kept our eyes and ears open and asked questions of each other and of other people, both before and since our marriage.

We haven't found anything hard or embarrassing to discuss with each other.

I guess being in love and being anxious to know ourselves better, and to make each other happy has a lot to do with that.

The A, B, C's of Getting Married

From a woman, twenty-two, married nine months.

IF I may, I'll attack the problem from three angles. First, if you meant by your question: What do I wish I had known immediately after the wedding that I didn't know before?—I would say something like this: I wish I might have had a more satisfactory education in the area of sex. I'll begin with a little history which may or may not be the kind of thing you want.

Since ——— and I were planning to go into student work we knew we were potential marriage counselors. We therefore made an all-out effort to become well informed for future counselling as well as for our own immediate need. First we went to the physical education director at ——— University for information about qualified physicians with whom we could counsel and for names of good books we could be reading. The physician he recommended laughed at us and had us make another appointment because we came three weeks ahead of time instead of a few days before the wedding. We never went back. The books were good and we read them all, usually discussing them frankly together.

Next, we arranged to talk for an evening with a young faculty couple whose marriage we considered unusually successful. We couldn't initiate any conversation on that delicate subject. We seemed to be steering all the way around, so we spent the evening discussing unimportant, everyday topics. There was no sensing of our particular needs, no drawing us aside to determine what we'd like to know. Looking back now, our shyness seems humorous, but then it was deadly serious.

A third attempt was made when we investigated the telephone directory and wrote to the Birth Control Clinic requesting information with respect to their services in marriage counselling and medical advice. We received an encouraging reply and made appointments. The interview with them was amiable but the marriage counselling was worthless, and the medical advice we discovered later was completely wrong.

Finally, when I was getting my blood test at the dispensary a week before the wedding, I (now rather hesitantly) asked one of the nurses if I could ask the school doctor some questions. She assured me that I could if I would make an appointment with the doctor in her down town office. I did so and at last got what I now know was excellent medical advice. The marriage counselling was very scanty and

consisted mostly of the names of a couple of books I had already read.

All during the time of our engagement we talked very frankly, that is, as frankly as we could. We expressed our apprehensions and brought into the open many things we have reason to believe a considerable number of people speak of in a sophisticated manner to cover up their anxiety and lack of information.

I might add, our experience with other couples convinces us that our adjustment has been unusually satisfactory in this area. We feel that failure for others may stem from their lack of persistence in their search for information, or they just may not have been fortunate enough to chance upon satisfactory information. It is strange that vital information should be left to chance. So, in a sentence, I wish I had known what I now know (apart from what can only come from actual experience) that I ought to have known in the area of sex.

From another angle, if you meant by your question: What do I wish I had known before the wedding about the decision to marry?—my answer would take some such form as the following: As a young girl I had a very definite pattern which I thought love, courtship and marriage would necessarily follow, a pattern probably not unlike that of any American girl. I felt that I would know with absolute certainty "the one" when he came along (by intuition, I suppose), and that after I had met him I would sail smoothly into a peaceful, happy marriage without a ripple of doubt. I wish I had known there is no such pattern. I wish I had been advised that such sentimental slush is innocently slung around by older mar-

ried couples who in retrospect make their present security retroactive. They feel that their love for each other which has come after a long period of growth was always present and was certainly there before marriage, or they would never have made the venture. Perhaps they are right in some cases, but I'd wager that in nine out of ten marriages, there is the same indecision and lack of certainty that we felt so keenly even up to the time of the final decision. I'm trying to set a background for a concept which I feel is tremendously important. I spent many painful hours trying to be dead certain that this particular decision was the right one. I wish I had seen then that there isn't anything to worry about if both parties enter into even a decision as big and as important as this one on a single basis. To bring in particulars produces inevitable frustration. I had been living in particulars, asking, Shall I go to a show? Shall I get married? Shall I buy a new hat? taking no account of a total, an integrating decision. Had my search been for the *best* with a total disregard for what I should get out of it, life would have been ever so much less complex.

What I'm getting at is this: Every person inevitably faces two questions when he is confronted with a decision. He must ask, What should I do? And he must ask, Will I do it? Most of us insist on having before us a fairly clear picture of the supposed outcome of any decision before we decide whether we'll do it. Our decision as to whether we will do the thing we feel we ought to do is made on the basis of whether its outcome is congenial to our whims, desires for pleasure, comfort, and position among our fellows, and

Sonnet

Clarke Fuller

Now, in November's dusk, I know I love you,
Now, midst fallen brown, our leaf is green.
And when you say you'll wait, you ring a curfew
Calling your beauties in lest they be seen.

Think before you say that, think of after,
Think of how I'll be when I have killed
And shot at men like blind bats on a rafters,
Men who also want their love fulfilled.

Think past the years, envision our first meeting
In the silence after the thick synthetic thunder;
There will be fearsome strangeness in that greeting,
Eyes that used to speak will only wonder.

But if we keep our tears and our hands stay warm
We can make soft the clay, remold the form.

November, 1944

the like. Consequently, any serious endeavor to discover what we ought to do in a situation is thwarted by the frustrating experience of our not having decided in advance to do it. In other words, the only adequate basis for life in any of its areas is a decision by the individual that he will carry out the demands of the best he can discover in any specific situation. The only basis for marriage, as for any undertaking in life, is loyalty to the emerging content of the all inclusive commitment of one's self to do the *best* he can discover.

And from still a third angle I answer your question as if it read: What philosophy of marriage do I wish I had had before I was married? I had always thought of marriage as a road to oblivion, more or less, a road leading to virtual slavery in the kitchen and in the nursery. I am young, a student, and quite loathe to go off the deep end for the quiet home life. I've discovered that marriage is not that at all.

A successful marriage is not necessarily the securing of things which our society considers essential for a happy marriage: economic security, a home, children, a settled place in a rut where one can remain all his life. A shell out of which one need never break is not the necessary definition of married existence. In fact, all this is totally irrelevant. For us, marriage is utter freedom, and there are no limits to its potential growth and expansion in any direction. I am actually freer within marriage than I could ever have been outside of it. In sharing my life with someone else I have discovered new wings and new places to go. I always wanted to go abroad and do reconstruction work after the war. It was a hazy notion then, but now it looks as if we're actually going to do that, and it is within the realm of probability because there are two of us working on it. It's become a mutually cooperative venture.

I wanted to keep on studying and in spite of the "rush" meals and the piled up dishes, I'm studying my head off and loving it. I wanted to be a student worker and I have more opportunities for counselling, directing, and discussing with students on the campus than I can handle. We do many things together, and each of us is twice as strong, and twice as effective.

We have a single purpose which governs our married relationship. That purpose is to discover the best and do it, whatever it is. What could be simpler? What could be less confining? My fortress of independence had to go when I opened my life to someone else, and the result is precisely what I had dreamed I wanted in marriage. Yet, how hard that initial decision was, simply because I didn't understand a few simple principles.

The Way It's Done in California

Paul Popenoe

ORGANIZED during 1929, the American Institute of Family Relations opened its doors at the beginning of 1930 as the first attempt to bring all the resources of science to the promotion of successful family life.

No one can doubt the need! Already one marriage in five ends in the divorce court. Following World War I there was a definite increase in the break-up of homes, especially of those that had been started in the excitement of war. If this pattern is followed in the near future, as all statisticians expect, there will be more divorces than marriages in some cities next year.

To promote more successful marriages, the Institute (a co-operative, non-profit undertaking) is urging the importance of a more adequate and normal social life for young people. All surveys show that most of us have high ideals as to the choice of a mate. If we do not pick out good partners, or if we remain unmarried, it is often because we lack an opportunity to make acquaintances at the critical time. Even in a co-educational high school or college, a boy or girl may go along for four years without ever having a date! Better social opportunities during the late teens will promote normal development of the personality and create friendships, one of which may later ripen into marriage.

As a part of this process, young people must be helped to understand their own developing sexuality, and the Institute has therefore laid emphasis on the importance of sound and constructive sex education—without exaggerating its place in the whole picture. Beyond this, it has particularly urged the need of understanding one's own personality.

Many of us in the past have debated the importance of various combinations of traits in marriage. Is it better for an introvert to marry an extravert, or to marry another introvert? The answer is that it is better for him to marry the one he's in love with, and he will find that any combination of traits is satisfactory—provided he knows the combination! Difficulties arise when one mistakes the diagnosis of his own personality, or that of his partner.

To aid at this important point, one of the Institute's staff developed the Johnson Temperament Analysis, which quickly measures nine traits that are important in getting along comfortably with others: nervousness, depression, activity, cordiality, sympathy, subjectivity, aggression, critical tendencies (nagging and fault-finding), and self-mastery. With a more objective understanding of his own make up in this way, anyone can improve his technique of dealing with others.

Surveying the facts, the Institute immediately found that there was an extraordinary lack of knowledge as to many of the aspects of courtship and marriage that were continually discussed. No one had taken the trouble to inquire as to what actually did happen, but innumerable books were written to tell what was supposed to happen or ought to happen. The Institute therefore had to explore in a lot of directions, until it knew just what is going on.

Where, for instance, do young people first meet those whom they afterward marry? It turned out that the largest number of marriages results from going to school together. Meet-

(Continued on page 50)

IF YOU WANT TO KNOW

Marriage: Before and After. By Paul Popenoe (\$2.00)
Looking Toward Marriage. By Johnson, Randolph and Pixley (80c)
Mate Selection (15c)
Modern Marriage: a Handbook for Men. By Paul Popenoe (\$2.50)
Family Life Education (monthly service bulletin) per year \$1.00
Building Sex into Your Life. By Paul Popenoe (25c)

An unusually intelligent discussion of this important subject. All of these publications may be purchased from the American Institute of Family Relations, 607 Hill St., Los Angeles 14, California.

Tool for Better Living

Harriet and Linn Westcott

YOUR home, like its surrounding community, is a living, growing environment, continuously changing, always bending to the will of each family member. Although the home may be centered in a house, its influence extends as far in every direction as the interests of the family that make it. And being a great source of enrichment, the home pays big dividends on each member's efforts made toward its improvement.

Granting this concept, planning a home in its broader sense can be one of the most important activities a family can carry out. A part of this planning must be in the direction of the house and garden and their furnishings, which are really the laboratory for home living.

Every house must have space for sleeping and dressing, sanitary facilities, food preparation and eating, heating, and the related storage spaces for these functions. This is what we call the existence level of home planning, for no family can live comfortably without these necessities. Beyond satisfying these essential needs every square foot the family can afford to build can be devoted to the enjoyment and enrichment of living. Thus, in planning a home on a limited budget, excess expenditure on the existence level will naturally be to the detriment of the enrichment level.

It is the addition of the enrichment level that transforms a house into a home. The enrichment level should provide an environment that will encourage individual and family group activities: conversation, planning, games, education, entertaining, cultural interests, hobbies, and reading.

When a family thinks of their home in this way, it puts a new light on their plans. Since in homes of moderate cost the living room is usually the only room that can be devoted *exclusively* to the enrichment level, its essential needs immediately become clear. There should be large, flat, indestructible surfaces for drawing, hobbies, sewing, writing, and study, and there should be convenient storage space for the needed equipment. Lounging space for reading, conversation, entertaining, and listening to music and radio broadcasts is also necessary. For activities like dancing parties and children's games, a sturdy floor is needed. Such a room makes it possible for the family to have creative interaction between the interests of each individual. No longer is the woodcarver necessarily banished to the basement or the dressmaker confined to the back bedroom, nor are the children forced to play all their games in a remote playroom.

It may be at once apparent that the living room of the typical prewar house is not suitably equipped for a really constructive family program. This is serious, because the living room in most homes is the one logical place for the family members of all ages to gather.

Many families will find this "activity" living room objectionable when guests are entertained. For these people, a popular postwar plan is for two living rooms; a large one for family activities, and a smaller one for entertaining. When one or more members of the family have guests the activity room remains undisturbed, and unfinished projects may be completed without interruption. The "guest room" can combine a library where members of the family can go for privacy and serious study.

The usefulness of other rooms can be improved by these same thought processes. You will perhaps find new uses for your dining room and bedrooms in the hours when they are not devoted to eating and sleeping. The basement, for those who desire one, will always be a valuable place for many kinds of activities for which the rest of the house is not well suited. Kitchens are already much better in planning and equipment for their purposes than the rest of our houses.

One of the most encouraging aspects of the home-building future is that the people themselves seem eager and willing to accept revolutionary changes in design and construction. New plans for homes built with walls of glass, particularly those with the entire south side exposed to the sun is being given much thought. Heating costs are said to be noticeably lower due to the increased amount of sunlight entering in the winter. Most of these plans provide for extended eaves to keep the direct sunlight out in summer. There is a desire for closer relationship between outdoor and indoor living, so more and larger windows are likely to be seen in many new homes.

Much has been written and said about the prefabricated house. Great progress has been made with the practicality of the idea, but there are still many difficulties to be overcome. Perhaps a better solution toward lower cost housing

Every Family's Right

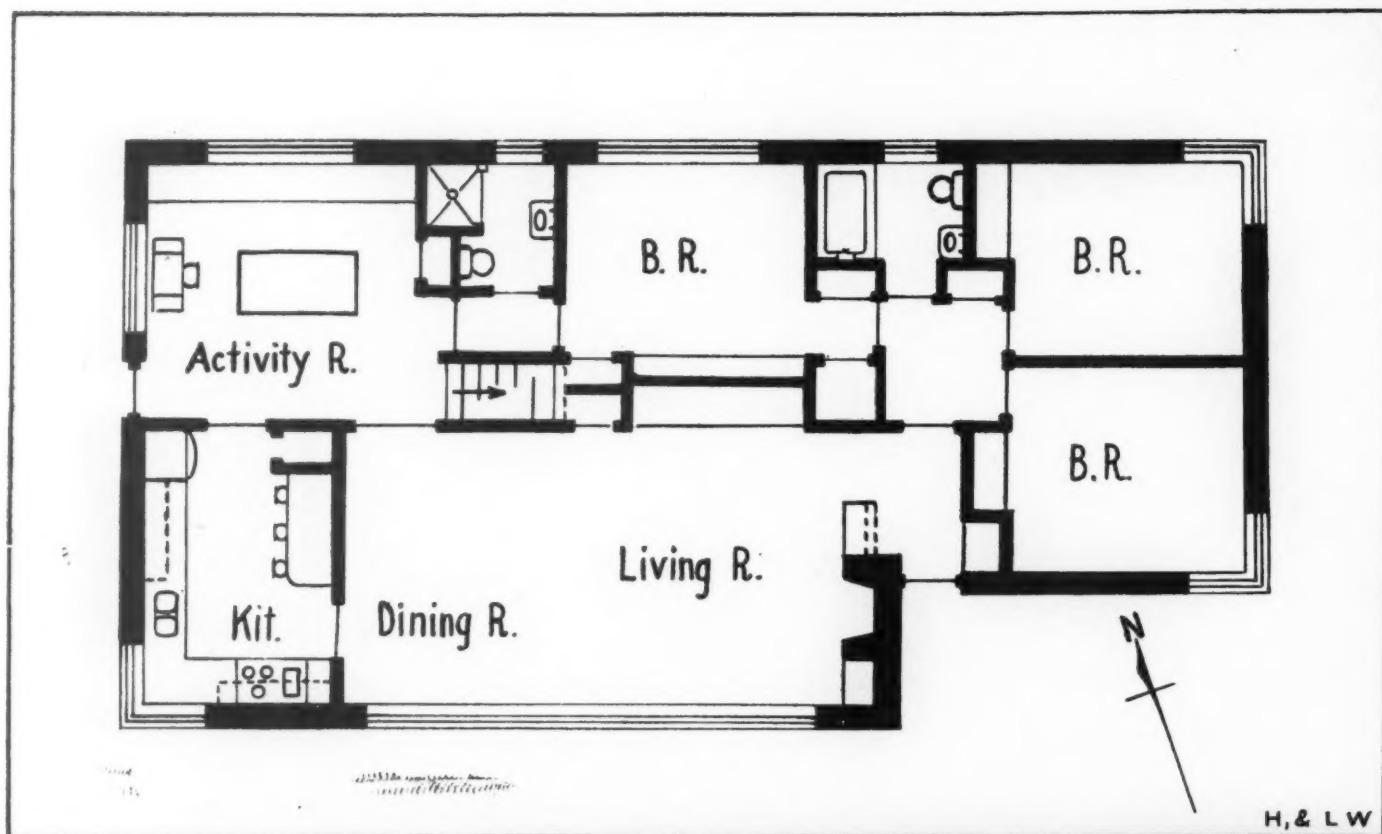
Unless our American standard of living is an idle boast, every family should be able to have a really adequate home—in practical terms, a pleasant living room, a good dining space, a well-lighted labor-saving kitchen, enough bedrooms to go round and one if not two bathrooms. With that should go a plot of ground large enough for greenery, outlook, play and garden.

Before the war, you could seldom afford this kind of living place, unless your income was more than the better-than-average \$2000 a year. You could afford to invest in only a \$4000 house and lot, which generally fell short of these requirements in many ways. Beyond that price, you faced too high a mortgage on your family's future, a possible burden in bad years, a worry instead of a joy.

We now believe the time is coming when the \$4000 house can include all these blessings and more. American resources and mass production can provide such a house, with down payment and carrying charges within reach of every \$40-weekly pay check. But they can do it only if industry, labor, finance and Government all make up their minds to work together as never before.

—Richard Pratt, Architectural Editor of the Ladies Home Journal

November, 1944



One of Harriet and Linn Westcott's plans for their future home. Both the Westcotts studied house planning, and at the present time they are working on drawings for their own home.

will be the application of mass production principles to the functional units of a house that are most adaptable to them. It is conceivable, for example, that a bathroom could be built in a factory in the same way that an automobile is built. You could choose the size, arrangement, color scheme and accessories just as you do when you buy a car. The bathroom could be shipped as a unit and would be ready for use as soon as water, drain, and electrical connections are made. You will suffer no more loss of individuality with such a bathroom than you do now with an automobile.

Under our present-day system where only the smallest parts which go into a house are made by mass production methods, the cost of assembling all these items makes good housing unavailable to the large majority of our people. Mass production of larger components such as entire walls, one piece windows, kitchens, bathrooms, utility rooms as a single unit, and flooring that comes in sheets instead of strips will reduce the assembly costs of a home considerably. With new unit production methods the home building industry would undoubtedly grow and produce better merchandise, create more jobs than it now supports, and make good housing available to more people.

Do not misunderstand us on this mass production plea. We do not advocate rows and rows of houses looking just alike. Such displays are only part of the growing pains of an age still learning how to use machines. It is quite likely that our future homes will be as varied in appearance as any of today. Beautiful styles suited to our postwar living will gradually evolve and become strong competitors to

the traditional designs of the past. Walter Dorwin Teague, in his book, *Design This Day*, devotes a number of pages to the future home, its function, beauty, and economy, and one of the principal ideas he impresses on the reader is that right appearance grows from the honest use of tools. The home is a tool for better living, and its honest use will make it beautiful.

Linn Westcott tells us that when he and his wife began to plan this article, they both wrote down separately the ideas which they thought should be incorporated in the material. From these they wrote the article together—a perfect example, it seems to us, of co-operation between husband and wife. Mr. Westcott is in charge of the presentation of books, magazines and maps for The Kalmbach Publishing Company of Milwaukee. Among his hobbies is a unique one to us. He is building a large collection of piano rolls, and has recently completed a machine which will cut his own compositions.

THOSE who desire to create harmony in the world, must first establish order in their own communities. Wishing to establish order in their communities, they must first regulate well their own family life. Wishing to regulate their family life, they must first cultivate their personal lives. Wishing to cultivate their personal lives, they must first set their own feelings right. Wishing to set their feelings right, they must first seek to make their own wills sincere. Wishing to make their wills sincere, they must first increase to the utmost their own understanding. Such increase in the understanding comes from the extension of their knowledge of all things.

—Confucius

There Is No Place Like Home

Men and Women of the Armed Forces and in CPS Dream About the Home They Want

A Symposium

A HOME, to be ship-shape, must have a "mate" and a "full crew." Also it



needs qualities less physical in nature, but as important to the eventual happiness of married life.

The kind of home most of us in service are thinking about is the one we will build when we have finished the war—remembering that each day is one day closer to making a home, and each day is closer to sharing the experiences, joys and heartaches of a home.

My home is to be built with bricks of love, with the sharing of eventful experiences, such as the thrills of a raise, a new motion picture, a malt at the nearest



fountain, the baby's first laugh, burned toast, and the weeds in the garden.

The home I want is to be built on a firm foundation—lasting till death do us part. The foundation will consist of doing together—going to church together, working together, talking to our friends together, making new acquaintances together . . . and talking about them together, tasting the joys of a vacation together, disagreeing together, discussing our problems together, and laughing with each other and at each other.

A necessity for a true home is the one and only counselor to whom any member of the family may turn, individually or collectively—God. He is the mender of

hurt feelings, the counselor in time of trouble. But I intend that he shall not be called upon only in time of need, but that God shall be ever-present in every act, thought, and deed—daily and hourly. God shall be the Captain of my home.

—Victor D. Eisenstein, Sgt.
2526th Army Air Forces Base Unit
Lubbock, Texas.

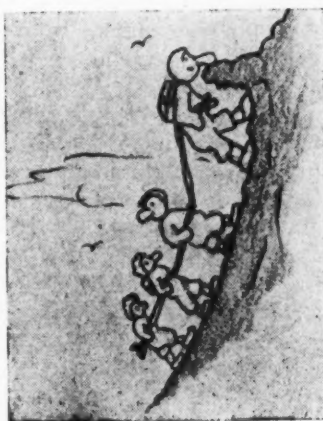
MY HOME may be anywhere, but I'd like it to be a pool of peace "where cross the crowded ways of life."

Things don't matter much, but I'd like big deep chairs, books within easy reach (no high, glass-doored shelves), and furniture you can put your feet on. I would like a garden, if space permits, with vegetables and flowers all over the place. . . . no prissy paths and symmetrical flower beds for me. I want three children, a dog or two, and people of all shapes, shades and varieties who come in twos, threes or fours.

—Dorothy Schlick, Simpson, '44
Yale University School of Nursing, '47.

THE ESTABLISHMENT of a home seems to me to be like the ascent of a mountain, so difficult that the climbers bind themselves together with a common line, thus making the progress of each person dependent upon the efforts of all and the failure of one the downfall of all.

My home must be united by a bond of



intimacy largely dependent upon the personal characteristics of those who live in it. Religious experiences and convictions, intellectual interests and talents, traits of emotion and temperament, and a host of almost unnoticeable mannerisms will no doubt determine the strength of that bond. Yet I dare not form a society for mutual admiration and term that a home.



However pleasant may be the mystical accord existing between man and wife, I consider the association little preferable to anaesthesia if it serves only as a refuge from other phases of human existence.

Because I believe home must be an aid to useful living no less than to happy living, devotion to some task or mission in life must be an essential to my living.

—John W. Cotton, Radio Material School
U.S.N.T.S. San Francisco, California.

SHARING of Christian lives, both with a partner and in service to the world's people, is the dream I cherish for our post-war home.

Home-making is an art. As such, it is worth the study of both partners to allow the fullest development of their personalities. This is not only a woman's job. Our home demands that the man as well make it a full-time business along with his daily "job."

The use of our time must be regulated to provide all the elements of living creatively. Sharing of work and responsibilities allows for our dream of a comfortable but not too leisurely or luxurious a life. Promoting of family activities, worship, study, and recreation, are what we plan for the creation of a bond which is close and at the same time free in its voluntary nature.

We do not want to be dead to others and their dreams and needs. We may not

always choose the neighbors whose houses surround ours, but we can help them.

To the God which created it, and to the society of which it is a vital part, our home owes the procreation of children. It will be our duty and privilege to educate them fully for living. Since the family is the most complete expression of living, we hope for its product to be happiness in the fullest sense—the happy spirit of love and companionship.

—Winston H. Taylor, Sgt.
104th General Hospital
Somewhere in England.

THE AVERAGE home of today, and to a large extent of pre-war days, is one of lost motion and a certain amount of narrow and selfish thinking and discontent. I want my home of the future to be above this level. This home of mine must be one of harmony, and not one of distraction and dissension. Probably some discord will come when a member of the family has had an unusually difficult day. The home will then become a place of understanding, where his pent-up emotions may be aired without creating friction. The discord then blends into the harmony.

My home should be a place of security where one can feel the safety of his own fireside, but it must also function in the community. It would then have some say as to the community's attitude and actions toward others and ourselves, and in the formation of its laws. My home must not be self-centered, but must extend into and beyond the home community.



William Schuhle, at present on the faculty of the Kansas City Training School, sketches these line drawings for us. He was responsible for the drawing of the portrait of Jesus we printed in October, 1943.

More than anything else, and perhaps I should say including everything, this ideal home should be filled to overflowing with that deep inner joy which means so much to Christians and their way of living. This home must be God-centered and God-motivated.

I want a home that is a home and not just a house!

—Robert E. Fakkema
Yeoman, 2nd Class, U.S.N.R.
USS Tweedy.

THE YOUNG person, confronted with the problem of what kind of a home he wants today, is likely to be confused by the rapid changes occurring around him. Within our own experience there have been changes—the changing character of family life, for example, made evident by the fact that so little modern living is centered in the family or related to the home. Urban growth, modern amusements, early economic independence, and countless other changes, reduce the family ties to little more than personal association. The increase in divorce and marital friction, in juvenile delinquency, in sex frustration and neurosis, is a reflection of the changing relation of family and society. Are these problems merely secondary, depending for their solution upon the reconstruction of society as a whole?

It seems to me that the small intimate group, organized around the family, is potentially the basic unit of democracy. It encourages intimate association, and depends on total participation in the group activities. Whatever conclusions one reaches about family life, it is clear that the changes that have occurred in recent decades have created problems requiring new forms of social adjustment in order to promote the values of personal and social life. I believe that the need in 1944 is for small groups to work out patterns of social adjustment. The family and its immediate community is the lowest common denominator with which we can start.

—John Willard
CPS No. 59, Elkton, Oregon.

PLANS and dreams are being fashioned on how we can and must make over a world which once again has threatened to go to ruin. The importance of the homes of the world in this planning can never be fully evaluated. They will always be the cornerstones upon which any real building of peace must rely.

The home must be founded upon solid foundations. There should be an underlying purpose motivating, guiding, and directing the home in all of its functions

and activities, a rallying point that all the occupants can gather around, in which they can find incentive for living together as a family. It should produce free give-and-take by all, a true fellowship, and a love that knows no reserve. This loyalty should transcend the desire for mere material possessions. It should be powerful enough to weather any storm. It should raise the level of the home to its highest significance.



The home as well as the individual, indeed, the world, must come to realize that, if it builds with no regard for the inexorable laws of God, they labor in vain who build it.

—Fran Lewis, Corporal
Kennedy General Hospital
Memphis, Tennessee.

I NEED only to shut my eyes to see the home that I hope for in the future. It is a two story white house with blue shutters on the top of a beautiful hill. An inviting front porch welcomes all who would visit my home. Inside the house is a spacious living room with its large fireplace around which the family gathers for prayers and discussions. A modern kitchen styled by the lady of the house will be next to the popular dining room.

My ideal home is surrounded by a lawn enclosed by a white picket fence and splotted here and there with beds of flowers that are the pride and joy of the mistress of the house. In the rear is a garden which furnishes fresh vegetables for the table, while all around the yard are signs that happy little children have been playing.

The family that lives in this home is the happiest one on earth. There are four children to brighten the lives of the parents, and each morning they gather together for family prayers. They are a congenial group that sets an example for the other families of the church of which the father is the pastor. Visitors are always welcome, and a helping hand is always given to those who need it. Perhaps the reason for the happiness found in this home is that the presence of God is realized.

—Charles W. Landiss, Jr. a/s U.S.N.R.
U. S. Naval Training Program (V-12)
Emory University, Georgia.

MEN HAVE fought and died for their homes since the beginning of time, just as we are fighting and dying for ours now. I have asked myself if this succession of wars is necessary. My answer is "no." Why, then, do they continue? I believe the home has fallen short of the goal set before it, and has then forsaken its creator. We reap what we sow, and we have been sowing seeds of war. Peace will be realized only after its principles have been nurtured to maturity in the homes of the world.

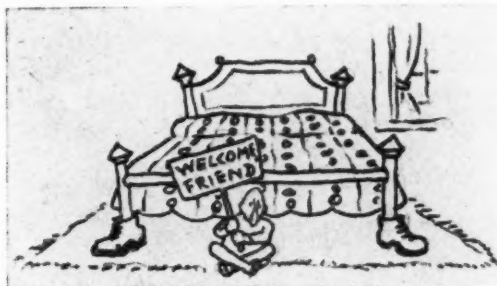
With these thoughts in mind, I have formed a definite idea of the kind of home I want to build. The foundation must be solid and well planned, secure against time. Only the blending of two hearts which share the finest Christian character and ideals can assure this. The building must incorporate complete honesty with each other, and a willingness to give more than is received. Each member must be kind and understanding, loving others more than himself. Patience, temperance and tolerance are virtues I wish practiced. I want my home to be a place of rest and comfort to all who

Our children must learn through our example that anything less than complete honesty with self and others is a delusion. They must learn above all to think things



through for themselves by weighing the facts, and not by relying upon biased opinions. The main bulwark of my home must and will be to uphold and fight for those principles which will make another such world catastrophe both morally and physically impossible.

—Wallace E. Smith, Pvt.
Fitzsimmons General Hospital
Denver, Colorado.



come, whatever their color. In simple words, I want Christ to be its ideal. I want an atmosphere embraced in which He would be content to linger should He knock and enter at any time.

—A. H. Collins, Ensign
Amphibious Training Base
Solomons Branch
Crew No. 3732.

WHAT KIND of a house? It doesn't really matter, for after all it isn't the house, but what it stands for, that makes for future service and happiness. As for my wife and myself, we are fortunate in having partially established a home before I entered the service. Children? We have one and would like to have two or three more.

What really matters is the kind of atmosphere which fills the home in which our children are to develop in mind and body. We want it to be first of all a religious home, where Christ is loved and where his principles are understood. Then it must be a courageous home, fearing neither public opinion nor the consequences of consistent Christian living.

WHEN the war is over and there is time to build rather than destroy, I shall want a home. The daily chore I have set myself—thinking about the life I knew before the war, and what in that life was good and will be worth continuing or recapturing after the war—has served to crystallize my ideas on my future home.

My wife and I realize, of course, that the home we make will be determined not only by ourselves but also by the society in which we live, and for that reason we feel that we have an obligation to work in the salvaging and rebuilding of our society. Both the home and the society will be growing things, neither perfect nor static.

Our home must be economically secure, emotionally stable and intellectually and culturally progressive. It must be a source of strength for meeting the problems of daily life and a refuge, as well, from the trying situations which one must meet. It must be a home in which the unity of husband and wife can be expressed in such a way that our personali-

ties will remain distinct and individual, neither dominating the other, but rather complementing each other. It will be a home in which a child (perhaps two children, depending on the nature of the economic security available to us) could grow and develop, conscious of the love of his parents and of their respect for his individuality, conscious, too, of the world in which he would live—of its imperfections and its good. It would be a home in which a child would be aware of his right and his duty to participate in the functioning of his society, to strive to contribute to its betterment and toward a realization of the democratic ideal.



Ours would be a home in which the problems of minority groups, that of the Negro, in particular, would be neither brushed under a rug nor displayed in a glass case. Naturally we would be objectively conscious of this problem, but we would not allow that consciousness to warp or discolor our lives.

Above all, ours must be a home where peace and happiness are companions to reason and tolerance.

—Robert A. Davis, Lt.
Fort Huachuca, Arizona.

SINCE THERE is much interaction between the home and the community of which it is a part, the community may help or hinder the efforts of the home. Likewise, the family may be a burden or an asset to the community. It would be discouraging to found a home upon the principles of love and co-operation only to find that when the children start to school, they are taught the ways of competition, even to the detail of grading methods.

I would like for the home to be near enough to a center so that the art-forms in which my wife and I are interested can be actively practiced. These arts are not going to be force-fed to the children, but I hope they will be made a palatable part of their environment, so that an appreciation for them may be developed. For these reasons, I would like for my home to be part of a co-operative community that is functioning now or that like-minded friends and I might start. The economic efficiency of such a community would enable the "man of the house" to

spend more time with the family, since his working day would be shortened.

It would not be difficult to find nearby cities with many social evils to be corrected. The family and the community could work to remedy evils of race discrimination, slums, stagnant educational systems, and dead religions, by encouraging inter-racial co-operation and appreciation, better housing, functional education, and dynamic faith.

—Donald Chamberlin

CPS No. 21, Cascade Locks, Oregon.

NASTURTIONS on a yellow breakfast cloth, and tall glasses of orange juice; the sound of sizzling bacon, and the aroma of coffee. Morning dew on roses, and warm sun to make the lilacs bloom. Dirty little hand prints on a towel. Tiny toes kicking vigorously in the crib. A friendly door open wide to those who bring happiness, and open wider still to those who come in sorrow or in need. A telephone that rings often. A fireplace flanked with books . . . of religion . . . of history . . . romance and adventure. A few pictures . . . warm colors in a soft rug . . . lots of windows. The sound of my husband's eager steps coming home to a dinner that is well prepared and is seasoned with laughter. The blessed confusion of getting the children ready for Sunday school. A healthy family that enjoys sports for strong bodies, books for strong minds, and has faith for strong spirits. Children who will share their achievements and defeats, their joys and problems, knowing both will be met with sympathy and understanding; assured always that though they may share everything, their rights of privacy are sacred. A home built upon those intangible qualities of love, charity, hope and joy that are an outgrowth of a firm, enduring faith in God.

All these things I want . . . these things I will wait for.

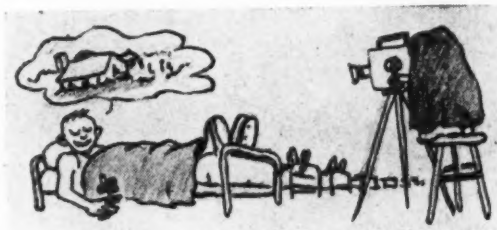
—Betty Clumpner, Corp.
Marine Corps Base
San Diego, California.

SCENARIO: *Home Is Where Your Heart Is.* FADE IN: Book-lined living room of a modest home. On wall above one section of bookshelves hangs a quiet gray print of a clapboard house—a Burchfield. On opposite wall a colorful, luminous painting of small children with older sister digging mussels on a beach, signed by Renoir. Above a simple fireplace is a large reproduction of Burnand's *Go Preach*. Odd pieces of furniture, unconcerned with period or pretense, look comfortably receptive from frequent use. The room is obviously the focal point of many an open house. Magazines lie

about in profusion. Their covers reveal readers who have a lively concern for current literature, art, drama, music, home-making, child care, and who especially possess active social, economic, and political consciousnesses. The last lilting strains of *Clair de lune* are heard. *Camera moves forward:* Young girl, about eleven, removing disc from record player. Replaces with another, smiles wistfully, sits on floor to listen.

Moving SHOT: Nine-year-old boy, sprawled on floor, intently pencil sketching from assorted pictures . . . Gentle-faced woman, middle thirties, sitting on divan, flanked by seven-year-old girl and five-year-old boy. She is reading aloud from *Treasure Island* . . . Man-of-the-house, ensconced in easy chair, open book in lap, asleep. He may be a social worker or a minister. For there is something sacred about this home, produced by dealing with the incidents and the people in it with kind patience and intelligent devotion. One senses the encouragement of happy and healthy individual development, where character qualities are caught largely from personal contact and intimate environment.

DISSOLVE TO: Army barracks. **MOVING SHOT:** Long rows of cots.



CLOSE UP: Soldier, fully clothed, stretched out on made-up bunk. A faint smile lifts the corners of his mouth. His eyes are closed. He is dreaming. **FADE OUT.**

—Franklin R. Buchanan, Cpl.
ASFTC, Fort Lewis, Washington

I WOULD like the house to have a small, neat appearance both inside and out, with such decorations as would add a warm and cheerful atmosphere. I would like such modern appliances as would reduce household drudgery to a minimum. I would like trees, grass, and flowers that would add beauty and pleasure without becoming too great a care.

I want our home to have an atmosphere of love, understanding, friendliness and co-operation. A home where people love to come back again; where one never enters as a stranger.

Should our home be blest with children, I would like each one to have a voice in determining policies affecting the home

—such as finances, education, recreation, vacations, the automobile and its use, new clothes.

Most important of all, I want our home to be a place where there is deep respect for opinions of others in matters of religion; where the name of Christ is deeply revered; where everyone who enters may know and feel that they are where Christ lives.

I pray God that the day may be near when the peace and understanding that I have tried to express here may come to all men and women everywhere.

—Allan R. Mahanes

Motor Machinist First Class
Activity No. 2, Navy 138.

(overseas and at sea—19 months)

HOME" is strictly an English word that when translated into another language becomes the equivalent of "house." To me, this is significant, for it is not the house that is important. The house itself need only contain the necessities of life and be kept clean and orderly. But the spirit that predominates that house must create a home. This spirit must be one of love. . . . love of God, love of each other, love of all mankind.

There must be no hate.

In my home, I want a family altar where all the problems will be taken, where all important decisions will be made, and where my family in unison will worship God. I want God to be as familiar in my home as the mother and children.

About my home I want a feeling of security—security from want, security from fear. (A feeling of security is a prerequisite to the realization of the president's four freedoms.) Most important of all, I want to feel secure from the fear of another war—a war that my sons will have to fight.

I want a home where the people are more important than anything else, where human personality is valued above material possessions. In family association there need not be agreement on ideas, but, rather, inspiring discussions where independence of thought is manifested, but where understanding and tolerance is maintained. I want each member of my

(Continued on page 28)

Together We Go Forth

On the next two pages

motive

presents

BELLE CUMMING KENNEDY

THE LITTLE CHAP-BOOK

(Words for Music)

Pain halts the breath, mist blinds the eye;
Cloud drives the glory from the sky
And speeds the Dark descending:
Brief Life—
Swift day of shining hours,
Spring way of sun and flowers,—
Brief Life, sweet Life,
Is ending.

Now the grey hands of Twilight veil your face,
Now the thick-gathering dews numb your embrace:
Night chills the slowing breath. . . .
And whispering shadows sigh
The hollow call
Of Death.

Yet,
This is not all:
Love does not end.
The vow that Life has sealed will hold
You with me still,
Will hold you with me till
The flaming orbs of Heaven grow cold
And fall.
This is not all!

Together we go forth,
Together seek re-birth:
At Dawn we will return, my Heart,—
Believe that to be true!
And if the winds of Night
Blow and throw our light
Unbodied souls apart,
And you go stumbling on alone,
Still, still will I find you,
Dear my own!

Cry but my name, Beloved, cry!
And I with yours will make reply:
There in that quiet and vast abode
The trembling music of our names will ring,
The weaving music of our names will sing,
Will cling and echo through that listening hush
Until our seeking souls together rush
Again to meet,—
Light of my life, again to meet!—
Again to meet and mingle
In the secret ways of God.

for

Pocket and Kitbag

compiled by

B. Cumming Kennedy

Editor's Note: Miss Kennedy has been kind enough to allow *motive* to publish her Little Chap-Book (a chap-book is any small book containing poems or ballads—called so, because it was sold by a chapman). We shall present the book in three numbers of the magazine. We expect to publish the Chap-Book as a booklet after it has been printed in these pages.

November, 1944

Strong convictions precede
great action.
—James Freeman Clarke

FAITH in God, faith in man, faith in work: this is the short formula in which we may sum up the teachings of the founders of New England—a creed ample enough for this life and the next.

—James Russell Lowell

What I admire in Columbus is not his having discovered a world, but his having gone to search for it on the faith of an opinion.

—A. R. J. Turgot

I go to prove my soul!
I see my way as birds their trackless way.
I shall arrive! what time, what circuit first,
I ask not; but unless God send his hail
Or blinding fire-balls, sleet or stifling snow,
In some time, his good time, I shall arrive:
He guides me and the bird. In his good time!

One who never turned his back but marched
breast forward,
Never doubted clouds would break,
Never dreamed, though right were worsted,
wrong would triumph,
Held we fall to rise, are baffled to fight better,
Sleep to wake.

—Robert Browning

Leisure without study
is death.

—Seneca

I LOVE to lose myself in other men's minds.
When I am not walking, I am reading.

—Charles Lamb

The love of study, a passion which derives fresh vigor from enjoyment, supplies each day, each hour, with a perpetual source of independent and rational pleasure.

—Edward Gibbon

Employ your time in improving yourselves by other men's documents: so shall you come easily by that for which others have labored hard.

—Socrates

The man who has acquired the habit of study, though for only one hour every day in the year . . . will be startled to see the way he has made at the end of a twelve-month.

—Bulwer-Lytton

The books which help you most are those which make you think the most. The hardest way of learning is by easy reading: but a book that comes from a great thinker—it is a ship of thought, deep freighted with truth and with beauty.

—Theodore Parker

At my back I always hear
Time's wingéd chariot hurrying near.
—Andrew Marvell

TIME knows not the weight of sleep or weariness and night's deep darkness has no chain to bind his rushing pinion.

—G. D. Prentice

As every thread of gold is valuable, so is every minute of time.

—John Mason

But what minutes! Count them by sensation, and not by calendars, and each moment is a day and a race in itself.

—Benjamin Disraeli

Know the true value of time; snatch, seize, and enjoy every moment of it. No idleness, no laziness, no procrastination.

—Lord Chesterfield

The best means to insure the profitable employment of our time is to live in continual dependence upon the spirit of God and his law, to consult him in every emergency requiring instant action, and to turn to him in our weaker moments when virtue seems to fail.

—Francois Fénelon (adapted)

Truth shines the brighter
clad in verse.
—Jonathan Swift

POETRY uses the rainbow tints for special effects, but always keeps its essential object in the purest light of truth.

—O. W. Holmes

He who finds elevated and lofty pleasures in the feeling of poetry is a true poet, though he has never composed a line of verse in his entire lifetime.

—George Sand

Poetry has been to me its own exceeding great reward; it has given me the habit of wishing to discover the good and the beautiful in all that meets and surrounds me.

—S. T. Coleridge

Every poet, be his outward lot what it may, finds himself born in the midst of prose; he has to struggle from the littleness and obstruction of an actual world into the freedom and infinitude of an ideal.

—Thomas Carlyle

Throughout all recorded Time, Man's determination to achieve a better way of Life has been engendered in him by the soul-stirring statement of his ideals as expressed in the songs of the poets.

—Garrett H. Leverton

Every man can build a
chapel in his breast.
—Jeremy Taylor

I HAVE been driven many times to my knees,
by the overwhelming conviction that I had
nowhere else to go. My own wisdom, and that of
all about me, seemed insufficient for that day.

—Abraham Lincoln

Certain thoughts are prayers. There are moments
when, whatever be the attitude of the body, the
soul is on its knees.

—Victor Hugo

In the quiet of home, in the heat of life and strife,
in the face of death, the privilege of speech with
God is inestimable.

—Sir Wilfred Grenfell

He prays best who, not asking God to do man's
work, prays penitence, prays resolution, and then
prays deeds—thus supplicating with heart and head
and hands.

—Theodore Parker

Prayer is a privilege; like friendship and family
love and laughter, great books, great music and
great art, it is one of life's opportunities to be
grasped thankfully and used gladly.

—Harry Emerson Fosdick

Music washes away from the soul
the dust of every-day life.
—Berthold Auerbach

THE fourth great material want of our nature,—
first food, then raiment, then shelter, then
music.

—C. N. Bovee

Music is the mediator between the spirit and the
senses. Although the spirit be not master of that
which it creates through music, yet it is blessed in
this creation, which, like every creation of art, is
mightier than the artist.

—Ludwig Beethoven

Who is there, that in logical words can express
the effect of music on us? It is a kind of inarticu-
late, unfathomable speech, which leads us to the
edge of the infinite. . . .

—Thomas Carlyle

Is it the language of some other state, born of its
memory? For what can wake the strong instinct of
another world like music?

—L. E. Landon

Music is the harmonious voice of creation; an echo
of the invisible world; one note of the divine con-
cord which the entire universe is destined one day
to sound.

—Guiseppe Mazzini

A book may be
as great a thing
as a battle.—Disraeli

OF all the things which man can do or make,
by far the most momentous, wonderful and
worthy are the things we call books.

—Carlyle

The place that does
Contain my books, the best companions, is
To me a glorious court, where hourly I
Converse with the old sages and philosophers.
—John Fletcher

It is impossible that we can be much accustomed
to such companions without attaining some re-
semblance to them.

—William Godwin

Books are men of higher stature and the only men
that speak aloud for future times to hear.

—E. B. Browning

The diffusion of these silent teachers—books—
through the whole community is to work greater
effects than artillery, machinery and legislation.
Its peaceful agency is to supersede stormy revolu-
tions. The culture which it is to spread . . . is to
become the stability of nations.

—W. E. Channing

To cultivate a garden
is to walk with God.
—Christian Nestell Bovee

WHO loves a garden still his Eden keeps,
Perennial pleasures plants,
and wholesome harvests reaps.
—Amos Bronson Alcott

What wondrous life is this I lead!
Ripe apples drop about my head;
The luscious clusters of the vine
Upon my mouth do crush their wine;
The nectarine and curious peach
Into my hands themselves do reach;
Stumbling on melons, as I pass,
Ensnared with flowers, I fall on grass.

Here at the fountain's sliding foot,
Or at some fruit-tree's mossy root,
Casting the body's vest aside,
My soul into the boughs does glide;
There, like a bird, it sits and sings,
Then whets and combs its silver wings—

How well the skilful gardener drew
Of flowers and herbs this dial new!
Where, from above, the milder sun
Does through a fragrant zodiac run . . .
How could such sweet and wholesome hours
Be reckoned, but with herbs and flowers!

—Andrew Marvell

There Is No Place Like Home

(Continued from page 24)

family to be an individual, not a prototype of a brother or sister. I want each of my children to live a normal life all his own. I want my boys to have their share of "scraps" and baseball, and my girls to have their share of dolls.

I want my home to furnish my family and me the challenge to think and live creatively in the highest way possible, the challenge to the best in us that leads to greater depth of personality.

This will be the chart that will guide me in my "pursuit of happiness."

—L. Anderson Russell, Pvt.
Camp Barkeley, Texas.

MY home won't be "just a place to hang a hat!"

The family unit, neighborhood or com-



munity, and a philosophy of life are essentials in the development of a home I desire to establish. I mean by philosophy of life the prevailing influences which permeate the home environment, characteristics as fundamental and familiar as the kitchen sink, the electric light, or the heating unit.

I believe that inter-racialism, pacifism, a progressive political viewpoint, and creative cultural habits are a few of the many concepts necessary for rearing a family and establishing a home.

I would attempt to live by these concepts in the community, in order that the family unit might achieve a larger neighborhood fellowship.

My ideal home will always have an open door and spare bedrooms, a comfortable library with a fireplace and a dining room. I would like a lawn large enough for at least five children to romp and tear around in, and enough space for a garden.



These ideals, and the remainder of the household set-up, I desire to work out with someone who will share the future with me.

—Dale Barnard

CPR No. 134, Belden, California.

OUR HOME will be in the residential district of a large city or in a suburb close to one. It will be near a public school and our family doctor. The house will have only one story, with a front lawn and a small back yard. I will be the gardener. My wife will be the full time business manager of our clean home, which should keep any woman busy. We will have two children, a boy and a girl, two years apart. They will undoubtedly attract neighborhood children to the home, which is expected and desired.

Our home will be the place where love is made, and the atmosphere of love must always pervade like thick fog. This will help us to teach our children brotherly love, and will prepare them for a healthy sex life. Our home will always have its door open to all of our friends. We will



always have an extra bedroom and sofa to accommodate visitors. There will always be an extra plate and an extra table leaf to fit into the dinner table. We won't entertain our friends with artificial formality, but rather they will have to see us as we are. I hope that they will like us. You must come and visit us sometime. We won't go out of our way to entertain you, but we will be interested in you and your ideas. We hope that it will remind you of your own home.

—Homer B. Newman, Ensign, U.S.N.R.
Landing craft tank Flotilla 19
Off the beaches of France.

THE AMERICAN home may not be all that nations and governments are fighting for. Men in the service, it is complained, just want to get it over with and come home. Home is what we are fighting for, the threat against home what we're fighting against, for home is the basis of our society.

I'm not too definite about the physical design of my home, but in the first year of our marriage, my wife and I will become amateur architects and figure this out. Thus we'll add to our marriage bond an adventure in co-operation in working together and a house of our own creation.

The house will be near a large town, near enough to teach our children how to cope with a city. And yet it will be far enough away from the city so we can shut town out when we wish. There will be flower beds, a rose arbor, perhaps a home garden. Two or three ancient oaks will shade the house in the summer.

Inside will be a study where I'll have a desk with a million drawers in it, all accessible from one spot, which I'll make my writing headquarters. This I'll claim for my very own. This, and a club room in the basement, which I'll turn over to my children when they use it for small parties. We'll put in a "vic," a ping-pong table and a refrigerator down there and let them plan their own entertainments.

Another corner of the basement will have my work bench, with yards of room all around it for the things I'll always be getting around to fixing.

Modern conveniences, a furnace which runs without any help, an automatic dishwasher, furniture on which one can open a coke bottle, telephone plugs in each room, will be scattered through the house, and there will be drawers and closets enough to keep all the scavengers will collect.

Although happiness even for philosophers is hard to describe, it is the theme of my household. Each idea I have should take its place in the pattern to make my design one for happiness. Every home is an initiation into life for its children, and a general plan for this will help one to analyze specific problems which arise in the home.

Education for courtesy, unselfishness, honesty and co-operation will come to the children through the example of their parents' behavior. In all things my wife and I will practice these to the best of our ability. They should come naturally to both of us, so that they can be assimilated from us, while at the same time our children feel we're not being stilted, nor preaching and not practicing.

Education for ethics, morals, and sex will be dealt with with discipline, which will be free enough so that the children will be able to talk on any subject without inhibitions. Each child if disciplined will figure out the reason for it

Lest the Tears of Sadness and the Taste of Gall

A Pledge to My Child

D. Ned Linegar

SON, this day, this hour, this moment, we make this pledge to you. Your mother and I shall try to help you grow "in wisdom, in stature, and in favor with God and man." We shall clothe your home with love and companionship, give you encouragement and faith, and help you see life and see it whole. We cannot promise you power, wealth, and circumstance, but only a heritage of honor. We shall attempt to widen your horizons, to include the whole world, for you are a child of world revolution. We shall try to give you a sense of freedom, a lightness of spirit, a liberty *within* law—moral and universal. Increasingly your life will be restricted, your movements inhibited, your activity involved. You will be taxed by government, ordered by law, and you might even be conscripted. You may be limited by the lack of property and the medium of exchange. You may think you are not free. But freedom of the spirit rises above such things. Property is a trust which we must use wisely and well, and it is not really ours to have and keep. Money is to be divided, and used, and saved—for a later use. Life is to be valued for the service it can give, death as the beginning of a new experience. Thus, freedom is an attitude of mind, and *this* we can give you.

We shall try to help you grow "in wisdom." We don't presume to know what wisdom is, yet there are many sources of wisdom that we have found. We hope you will like the wisdom to be found in literature, art, and music. In these, beauty, color, and artistry are transmitted from old masters to young masters. We hope, above all, that you will come to appreciate the wisdom of religious insight portrayed in the Bible. Most difficult of all will be the development of wisdom in human re-

lationships. This is the field of your Dad's major interest. He has studied, thought, and written about the problems in this field, and he has devised no pat formula by which to "win friends and influence people," but he has discovered how to love them. If people, and their needs, problems, capacities, and potentialities, become a man's major concern, he will disregard rules and regulations, overturn policies, and upset practices, if such action will truly aid a human being. In this matter of "wisdom," your mother and I shall try to provide you with opportunities for learning—at school, college, in the counting house and on the corner—wherever you might want them, but most of all we shall try to give you our concern for learning the truth.

We could not count the genes, analyze the chromosomes, or measure other qualities that went into your bloodstream. We have tried to give you a healthy body, through keeping ourselves in the years past sound of body, straight in stature, and long on wind. Beyond this, there was little we could do. Your grandparents, and their grandparents, have contributed to your stature, your physiognomy, and your countenance. We shall try to provide you with good food, care and supervision for adequate growth. The laws of nature must do the rest.

How can we say that we can help you develop "in favor with God"? That is as difficult as describing the elements of a religious experience. We promise that we shall give you opportunities to know the church, in the beauty of its architecture, the warmth of its fellowship, and the excitement of its communion. We cannot tell you about quiet moments, rich ecstasy, and high spiritual experience. Those are things that you shall have to know

by his own thinking before he is punished.

Education for art will be in the taste of the decorations, pictures, and trinkets which will collect about the house which we will try to keep in good taste.

Perhaps the hardest job for us would be that of education for present life, some of which the children will get from watching us, most of which they will get from the boys and girls in their gang. So we must be on the lookout for false standards and discrimination of any kind. We must prove them false by an example which will leave its impression on the adolescent mind. The home is the atom of our present society, and our home will be run as much as possible as a laboratory in democracy where each principle applied will be explained when not understood. As the children grow older they

will get more into life outside the home, and they should understand more and more the significance of their position in a democracy.

The glory of war appeals to the mind of the young before the horrors and consequences dawn upon them. In education for peace it is our duty to play down the glory of war, and to discourage violence as an instrument in accomplishing anything. We will try to minimize the use of authority at all times, and never play on their family love or loyalty to get them to do anything.

Religion will be spontaneous in our home. Church-going will be encouraged and explained but never forced on the children. I think Christianity applied to everyday life, and a living of one's faith is more important than is the formal dec-

laration made in church on Sunday. We will emphasize its application in our home, although we will try to live up to high standards in both types of Christian expression. We as a family will be spiritually strong enough to survive any tragedy which comes to our door, and to gather strands of life together again.

Finally, the family love which balances most homes will be strong in ours. And as a family we will be an admirable unit in our community. A home such as ours will strengthen a democratic community. Better homes, well run, will help expand happiness to the nation. With happy nations the international world will be able to function smoothly and without wars.

—Douglas Moore, Jr.

USNAS

Bunker Hill, Indiana.

November, 1944

yourself. Some say that religion is "caught, not taught," others that you can be conditioned to be a Baptist, Catholic, or Mohammedan. We shall try to show you what religion has meant to us, how we have known God, what faith we have felt from Jesus, but the rest is really up to you.

More difficult than any of our other tasks will be that of instructing you how to grow "in favor with man." Your mother and I have been highly favored by knowing deep and abiding friendships. We have been blessed with good homes, understanding parents, and close bonds of kinship with fine people. In our religious ministry to students we have known the value of close counsel with eager-eyed, impetuous, idealistic young people, the like of whom we hope you will sometime become.

Your daddy's adjustment to this social revolution has not been "according to Hoyle." He has been a conscript of conscience, a religious objector to military service, and he has been assigned to work of "national importance" under civilian direction. His work has been in the forests of New Hampshire and Virginia, in the secluded cloister of Pendle Hill, and in the thriving, driving, institutional life of Pennhurst State School for the Mentally Deficient. Your daddy has dug ditches, run high-powered trucks, raked leaves, typed letters, directed educational work,

and now is herding—and helping—the patients at Pennhurst. He also serves the men in his unit in personal and educational ways. In this period of our lives, your mother is handling the matter of family management. So you see, son, we are in a way "social outcasts." Sorry to wish this on you. But really, we are members of a larger society than the nation, a larger humanity than our own. We are members of a minority group—but then idealists have always been too few in number. Whispered epithets may follow us as we walk by, veiled threats may be leveled at us, disdain may be heaped upon us, and we may seem out of step with our nation, but we think we have joined the march for a more humane humanity, a more peaceful peace, a more Christ-like Christian church. Forgive us if we are wrong.

When you were born, you were so small and helpless. You depended on faith and family to make you grow. We are joyful that God has entrusted you to us. We discovered that though you cried, no tears fell, and though you swallowed milk by the bottle, no saliva came. Crying and swallowing were not selective responses, and no tear and salivary glands were yet developed. We shall try to keep from your eyes the tears of sadness, and from your mouth the taste of gall, but we cannot promise it, for the world and man are made that way.

source

"Economics and Sex"

The underlying causes of all divorces granted in Marion county are "economics and sex."

This is the opinion of Judge Earl R. Cox of Circuit Court, dean of the local judiciary, who has presided in thousands of divorce cases during his more than 11 years on the bench.

Although economics and sex are the basic reasons why a wife or husband seeks to break the bonds of matrimony here, the instability, acceleration and confusion of wartime living magnify these cases many-fold, Judge Cox said.

"Men under wartime tension," Judge Cox declared, "are no more solicitous of their wives and families than they are at any other time. Women, on the other hand, become more emancipated. They leave their homes to accept jobs in war plants and in private business. They obtain a taste of liberty and they want to sever their home ties. Whereas they had been dependent solely upon their husbands before from a financial standpoint, they earn their own money in war years and develop an attitude of complete independence."

Judge Cox also blamed "quickie" marriages of young girls, "magnetized" by the lure of the uniform, to service men who "leave for the war" for a share of

the alarming increase in local divorces. He also said his experience has shown that war plant romances between a married man and a single girl or a married woman and a bachelor as a contributing cause for divorce.

—Indianapolis Star

"Train Them Young"

High schools should adopt a program of courses and personal counsel to prepare adolescents for the responsibilities of child-raising and family life, Dr. Harold Abelson, director of City College's educational clinic, declares. His annual report disclosed that 28 per cent of the children referred to the clinic during the last year were suffering from maladjustment characterized by "parent troubles."

"Despite the fact that the intelligence quotients of the children as well as of their parents were above average," he observed, "the most frequently noted symptom of maladjustment was parental difficulties. These take many other forms than just open conflict between parents."

"In some cases the trouble was manifested in an emotional rejection of the child by his parent. Disparity in disciplinary measures as between two parents, excessively harsh discipline or over laxity in controlling the child's conduct accounted for many other cases of trouble

in this area, as did parental overprotection and domination."

Education of future mothers and fathers in the psychology of children and methods of adjustment to marriage and family life was essential, the director said, because "before the child can be well adjusted his parents must be correctly adapted themselves." Students should be encouraged to discuss their personal problems with competent advisers as an important part of any plan aiming to produce stable individuals.

—New York Times

School vs. Home

Under ideal social conditions, boys and girls learn about the responsibilities that marriage entails through observing happy and successful marriages in their own homes.

Unfortunately, the number of broken homes, the continual increase in divorce suits, and the lightness with which the marriage relation is regarded, especially in wartime, force the P.-T. A. to conclude that it must look elsewhere for the type of instruction and guidance so sorely needed. This is the basis for the proposal that marriage be made a subject for high school study.

It is another illustration of the schools being asked to teach something that really ought to be learned in the home.

—Education for Victory

Who Rest in Unvisited Tombs

Liston Pope

*(This is an arrangement in free verse by Shelton Hale
Bishop of an Armistice Day address delivered at Marquand
Chapel of Yale Divinity School.)*

"We know not where they have laid him."¹

"That things are not so ill with you and me
As they might have been
Is half owing to the number who . . .
Rest in unvisited tombs."

With these words George Eliot concluded her novel
Middlemarch.

And in these words the usual perspective on history
Is changed. For fallible memories and scholarly historians
Have conspired to honor conspicuous shrines,
Agreeing with George Eliot's contemporary, Thomas
Carlyle,

That "Universal history . . . is at the bottom
The history of the great men who have worked here . . ."
So pillars of granite rise for a single name,
And our holidays commemorate the great and strong.

But what of the unvisited tombs?
Do they deserve no tear of remembrance,
No wreath of gratitude?
We bow in reverence at Washington's bier,
And so we should; but what of all the nameless ones
Whose lives and blood were gathered only by the melting
snows of Valley Forge?

Our hearts break, as though encompassing wide horizons,
When we stand at Lincoln's tomb;
But must we not also cherish those from whose forgotten
lives

He drew the simple words and massive strength that made
him great—
The countless pioneers whose bones
Long since have fortified the mountain passes
And fertilized the unremembering fields of the West?

In Red Square a never-ending procession honors Lenin
dead;
But by and from the masses he created a new hope.
Ah, how brief the roll of those whose names we know;
How great the debt to those who rest in unvisited tombs!

History still moves on,
But still we do not see.
Stalin, Roosevelt, Churchill, Eisenhower, Montgomery—
Their names are emblazoned in headlines
And echo through the long spaces of the upper air.
Some day we shall raise great spires for them.
But what of the people of Lidice? And three million Jews,
Falling backward, as the volleys roared,
Into mass graves, losing forever their identity
In the unity of their faith?
And the millions who have died in the flaming towns of
the world,
Or have been crushed under the invader's heel?
Are they not making history, too?

And today—on this day whose name
Was strangely prophetic but whose promise has been
blasted—
Today with Walt Whitman

"I (see) battle-corpses, myriads of them,
And the white skeletons of young men, I (see) them,
I (see) the debris and debris of all the slain soldiers of
the war . . ."²

"I chant this chant of my silent soul in the name of all
dead soldiers . . ."³

I see them from the last war—
Nearly ten million of them—
"Noiseless as mists and vapors"
As we celebrate the end of their war.
And I see them joined by "another gathering army" . . .
A "dead accruing army"⁴

Of those whose faces are still clearly etched in memory,
Of those about whom telegraph wires
Carry messages at this hour—
Messages to wreath in mist the memory of their faces.
But if you ask their names, I cannot say—
Except that they were of the common people
Of America and China and Russia and Japan
And Britain and Germany and Norway
And all the other lands that men call home.

¹ "When Lilacs Last in the Dooryard Bloomed."

² "Ashes of Soldiers."

⁴ Phrases from Walt Whitman.

³ John 20:3.

November, 1944

If you ask where they are buried, I do not know.
 "Crosses, row on row" . . . for some . . .
 In "some corner of a foreign field."
 For one a tomb in Arlington,
 One symbolic of all the rest,
 One who because unknown
 Has interred with him the hearts of unnumbered mothers
 Whose window lights wasted themselves on the dark.

But of myriads of others no man can tell.
 The lament of Mary Magdalene is a universal cry:
 "We know not where they have laid him."
 Some lie in the fathomless sea
 "Without a grave, unknell'd, uncoffin'd, and unknown"⁵

And some in the wreckage of burning planes,
 And some in Arctic ice,
 And some in the shifting desert sands.

⁵ Byron, "Childe Harold's Pilgrimage."

"In no small plot of ground our sons are laid;
 As wide as earth the tomb that holds their dust.
 In fiery deserts their last beds are made,
 Or in far seas, where warships gather rust. . . ."⁶

We shall never find their graves,
 But we raise a shrine for them
 Wherever we exalt the simple faiths by which they lived
 and died;
 Love of honor and self-respect,
 Loyalty to a course—however painful—once undertaken,
 Hope for freedom and peace and quiet homes at last.
 And if we do not this homage pay,
 They too will have died in vain.
 And we, not they, will write the bitter epitaph
 For their unvisited tombs.

⁶ Thomas Curtis Clark, "Enlarged Is Gettysburg."

Shouts AND Murmurs

By the editor

Whoa! Back!

Benjamin Fine, education news editor of the *New York Times*, reports that the majority of college and university presidents report that their institutions will return to the traditional four year schedule after the war ends. The executives voted about four-to-one against the adoption of the accelerated program. We would like to point out that there is a difference between an accelerated program and a course that is planned to use time intelligently. We believe in a curriculum that takes in twenty-four hours, that considers all of living. We are certain that what happens in the dormitory is equally as important as what happens in the class room. We believe that the honor system begins with one's personal living, and that attitudes in the class room are merely the reflection of attitudes that are basic at other places. And a Christian college is a college where religion is fundamental to living. All this is prelude to February when we hope to have a number on education and the new world.

Philosophies mightier than the gun

The American Association for the Advancement of Science has now had its yearly meeting and has advanced science. Perhaps more than at any other time, the savants dealt with humanitarian problems in which science must aid. Professor A. O. Bowden of the University of Southern

California discussed race and peace. He asserted again that there is no evidence that one "race" is mentally superior to another—an assumption which, he says, is a particularly pernicious breeder of ill will. "We cannot kill philosophies with a gun," says Mr. Bowden, "they must be fought with better philosophies."

How to get a master race

Dr. Sigismund Peller comes at the problem of race from another point of view. He has found that one people is genetically no higher or lower than another. He believes that in world reconstruction, the deliberate propagation of families with a "good" heredity will not get us very far. More important, for him, are the full liberation of all peoples, the adaptation of political and economic systems to human needs, and the promotion of talents on an international basis. He also holds that the abilities displayed by a people are not hereditary, but the result of education and indoctrination.

Social psychopathology

In a news note about the Scientists' meeting, the *New York Times* quoted Dr. Abraham Myerom of Harvard as answering the question: Why do men drink to excess? His answers: (1) Because they are socially ill at ease; (2) because they can't stop after one glass; (3) because they have a mental disorder of which alcoholism is only one symptom; (4)

because they have drifted into alcoholism as the least active of the pleasures of life, and thereafter live only to drink. Dr. Myerom believes that we need a social psychopathology which will squarely and honestly face the problem. To which we say, "Amen"!

Successful quarreling

When we planned this number on the home, we wanted to have one article on Successful Quarreling. We are all for quarreling. We don't believe that life would be interesting without it. But we also believe that it is an art. Those who don't treat it as an art, revert to barbaric methods. There are and ought to be differences of opinion. There must be clashes if two personalities of any strength live interestingly together. But the fine art of quarreling is another matter. To quarrel successfully, and to resolve the differences, requires a finesse which only the most adroit and successful masters of living can accomplish.

Preparing for more wars

Compulsory military training after the war now seems a likelihood. This in spite of the protests from the National Commission on Christian Higher Education of the Association of American Colleges, representing 426 institutions, and the National Conference of the Methodist Youth Fellowship. But General George Marshall has endorsed it, as has the American Legion. The *Christian Century* points out that the army naturally wants peace-time conscription. The prestige of the army always drops in peace. Furthermore, the rapid advance in rank and pay for officers can come only in time of war, or in a need which the conscription would bring about. Force seems to be our method for solving future conflicts, in spite of the fact that it has never solved any conflicts yet.

Miraculous Living

Thomas E. Kelly

(Editor's Note: This is the second part of a paper which Mr. Kelly read before a group of ministers in 1940. We are indebted to Mrs. Kelly for the original manuscript. This is the first publication of this material written by the author of Testament of Devotion.)

I BELIEVE with all my heart in an empirical awareness of God. God is no rumor. God is no hearsay. God himself shows his face in our inner life, in the secret places of our heart. I have no great interest in the extreme of mystical ecstasies, and in trances. I have no interest at all in emotional orgies and sentimental rhapsodies. But I do know that to common men and women like you and me, set in the midst of the wear and tear of life, come times of precious nearness, when the veil between time and eternity grows thin, and one feels the pulse-beats of the love of God. These are not times when one loses consciousness; the world of sight and touch does not fade away. One goes to work in the morning, and returns in the evening, one meets one's friends, and pays one's bills. But the time-world where we usually live is now not our only world. A second world seems to be about us, enclosing us and enclosing the whole of our time world and enwrapping all things into its living embrace. In both worlds we live, at once; in the world of time, but it is a new world of time, which is embraced and enfolded in the life of God. Nay, the world of time is seen to flow out from the eternal Heart of Love, who is the haven of us and of all time. About us and within us God quivers and quickens and stirs, and we go well-nigh mad with a calm and unalterable joy. Have you heard of the dance of Siva, that Hindu God who standing in the center of the universe, dances, and out of joy, creates this world? It is an amazing thing to find creativity in one's very heart!

... I have felt

A Presence that disturbs me with the joy
Of elevated thoughts; a sense sublime
Of something far more deeply interfused,
Whose dwelling is the light of setting
suns,

And the round ocean and the living air,
And the blue sky, and in the mind of
man:

A motion and a spirit, that impels

All thinking things, all objects of all
thoughts
And rolls through all things.

Such experiences are brief and passive. This splendor of God over all things lasts only a few minutes, or a few hours, or at best but a few days or weeks. It goes, as it comes, inexplicably, and beyond our control. No frantic prayers will prolong it. No frantic prayers will restore it; no frantic prayers will compel its arrival.

Here is a giant pendular swing, from depression to elation, from deep spiritual dryness to unbounded spiritual exaltation. Is our religious life, our bondedness of soul with God, an alternating, fluctuating bondedness, found only at one end of the oscillation, and absent from the other? Is there a way of sinking down so deep into God's life that these great cyclic changes may come and go, and yet we are undismayed by the fading of the vision, but remain stable, firm, serene, grounded in Eternity? Is there a way of freeing our life in God from the fleeting quality of the moment of Time, so that we walk serenely with God in the Garden, whether in the heat or the cool of the day? I believe there is.

I FEAR that in trying to answer this question I must draw rather heavily upon my own very inadequate experience, fostered and guided by some medieval and modern Roman Catholic books on the inner life. Modern Protestants have run so much either to an extreme, external activism, or to intellectual problem-solving, or to orgiastic emotionalism, that there is little in devotional literature to guide and counsel maturing souls in their inner life with God. In fact, most liberal Protestants seem to be afraid of deep immersion in matters of the interior life, fearful lest men lose their touch with this external of time, the world of the hungry, the needy, the politically oppressed, the economically maladjusted. Some of you may be betraying this tendency by squirming inwardly, right now, and saying why doesn't the lecturer get on to practical problems, the problems of society today, and not bank on the inner life of the soul? But unless we grow rich in deep living of the soul in the Eternal Love, we shall flatten out into the sands of intellectualism and humanitarianism.

Until we grow rich and mature in interior living in the Eternal, in practicing the life that is hid with Christ in God, and become persons who have utterly died to themselves and are actually hid with Christ in God, we shall have missed the inner wells of living water which spring up and make life miraculous, and the desert to bloom like the rose.

I have found that in the center of the religious life, on our part, is a continuous and quiet willing away of our lives, a willing of all that we are and all that comes to us, into the heart and the will of God. Utter dedication of will, utter surrender of own-self into God's care, as a child trustingly surrenders to a Father. Down beneath the fluctuating changes of heavenly elation and hellish discouragement we can carry on a well-nigh continuous prayerlife of submission. "Father, into thy hands I commend my spirit." This internal prayer of submission of will we can carry on in the very midst of our busiest days. There is a way of carrying on our mental life at two levels at once but it only comes with practice. At one level of our mental life we can be talking with people, dealing with problems, carrying the burdens that our calling in time puts upon us. But down beneath all this occupation with time we can be in prayerful relation with the Eternal Goodness, quietly, serenely, joyfully surrendering ourselves and all that we are to him. It is a deep interior directing of our wills, a willing away of our wills into the care of the divine Will. Sometimes this deep subterranean willing of ourselves into the loving care of the Eternal is worded in simple little phrases, repeated again and again. Take all of me, take all of me, take all of me. This is probably best, at the beginning of this practice of a double mental life. But in the course of time, that is, in months or in years, words seem to be left behind, and the attitude of will, to which the words were the expression, becomes more steady, without the aid of words. One must be perpetually renewing the attitude, be perpetually *within* it, not like the woman who set a smile on her face and then went away and left her face smiling. But this ever-sustained self willing of the self into the arms of God—whence comes it? Do we begin it, and by gritted teeth and clenched fist continue it? No, no! It begins in those moments of blinding vision of the perfect holiness of God, in those moments when we find God takes the initiative and breaks in upon us, and lets us sense a little of his amazing splendor, and whispers to us that our old sundered life, of separate selfhood apart from him, is no life at all, and inwardly calls us home with himself. It begins when, from the side of God, he breaks down the middle wall of partition between us and himself.

November, 1944

Thoughts on Christianity and Science

II. Intellectual Land-Grabbing

Hubert Frings

IN spite of the similarity—nay, the identity—of the faiths of science and Christianity, the fact remains that scientists and theologians have not yet buried the hatchet and settled their differences. The mere realization of the kinship of the two fields is not sufficient to bring about harmony, for there is a tendency on the part of both theologians and scientists to claim a bit of territory from the other.

There is little doubt that the theologians were the first offenders in this land-grabbing, and that the reactionary attitude of some of them even today is the main factor forcing many scientists to extremes in opposition. This unfortunate state of affairs is the result of the development of man's outlook upon the universe, and his inability to leave anything arousing his curiosity unresolved.

Let us consider briefly an admittedly simplified case of the origin of science, religion, and magic in the life of a primitive hunter. This hunter knew that he had to study the habits of the animals he sought, and from this study he worked out a fund of knowledge which was primitive science. At the same time he was impressed by the fact that his knowledge sometimes enabled him to find food easily, while he could use his knowledge at other times to no avail. Unable to see this as other than under some control which might favor him sometimes and work against him others, he developed a system of religion to explain the seeming disorder of his universe. For the "How" of his science he sought a "Why." Still, even with the ruler or rulers of the universe apparently for him, and with all his knowledge, he felt a need for further assurance in his plight, and for this he employed magic. He thought that certain things done in certain ways would give favorable results, or that certain charms favored a successful outcome. These patterns he fashioned into routines, and developed magic. Primitive life was thus religious, scientific, and superstitious at once, and what one field failed to explain or suggest satisfactory methods for doing, the others were called upon to do.

CARRYING this over into medieval Christianity, we find that almost all natural events—diseases, birth, death,

eclipses, and so on—seemed mysterious and clamored for explanation, but that the sterile, tradition-laden and error-ridden intellectual pabulum that passed for science was absolutely incapable of explaining them. Humans, however, are not content to wait, and religion and magic stepped in to fill the gap.

Of the two, magic was the easier for science to fell, for its premise, that certain concomitants to success are necessary for success, is easily open to experimental test. But religion always had the comeback that it was dealing with things that were eternally true and incomprehensible to mankind. It also had, so it thought, the answers to all questions neatly written between the covers of certain books, or later between the covers of one book. And thus, at the very beginning of science, the feud began, and as theology had to yield step by step its usurped position on the field of science, it fought back.

The history of this fight is too well known to need retelling here: the burning of Giordano Bruno, the threats to Galileo, the derision of Lamarck, the opposition to anaesthesia, and, of course, the most recent of all, the fight against evolution. All these are black pages in the history of intolerance.

It seems almost amusing today that many theologians and pseudo-scientists once thought that, if the idea of an earth-centered universe were to be given up, Christ's teachings, indeed all religion, would be dead. But it was not amusing four hundred years ago. A hundred years from now the opponents of evolution will seem just as silly. By then, if Christianity is still to be a vital factor in life, it will have long since realized that the usurpation of any part of the field of science is futile.

Let us put the matter in extreme terms. Suppose that the first chapter of Genesis could be absolutely proved to be merely a touching and beautiful myth. What then? Would Christ's teachings become invalid at that point? Would God be ruled out of the universe?

Of course not! If the God of Christ is so fragile an invention that He can be destroyed through the disproof of the thought expressed in a few hundred words in one book, then that God hardly quali-

fies as ruler and father of this vast universe. If this sounds sacrilegious, it simply means that those who declare that the existence of their God demands the absolute adherence to ideas not in themselves religious nor scientific are traitors to their own faith.

THE Bible is not a scientific treatise. If it were, there would be no explanation for the lack of any information on chemistry or bacteriology in it. The "Science" of the Bible is a reflection of the beliefs and understandings of the people who wrote it. If modern science has shown these to be false, the theologian should be the first to rejoice, for in every case the universe has been proved by science to be more orderly and reliable than it was considered to be by these early thinkers.

Religion has not had to yield one inch of its actual territory to science. The ill-advised fight put up by some clergymen to the advance of science into its rightful domain has been the cause of the vicious reaction of many scientists against religion. I think it perfectly fair to state that, in general, science has not sought the fight. Scientists would not be human were they not, when pressed, to respond to extremes.

The time has come for all Christians to realize that, while the fields of science and religion are distinct, the discovery of truth in the physical world can be of the utmost importance to a vital religion. The relegating of the earth to a minor position in the family of planets, and the sun to a minor position in a galaxy of suns, does not lessen the wonder of the universe. The expanded universe of 1944 is a far more impressive and noble creation, if you will, than the childishly simple toy it was believed to be by the theologians of the Dark Ages. The "creation" of man by evolution, in its breath-taking implications, makes the simple explanation offered by the writers of Genesis seem touchingly inadequate to express the true glory of the processes of God.

Religious thinkers who start with the knowledge and inspiration offered them by science, find a myriad of evidences of the eternal and boundless, and they likewise find far more secure foundations for their Christian experimentation toward a reason behind the order than the early thinkers dreamed possible.

The universe of science clamors as loudly for an explanation as the medieval earth-centered myth; but this universe is real, at least we are sure of that. It is certainly not too much to ask that the theologian accept the universe of his God, instead of demanding that his God be distorted to fit an imaginary shadow-picture.

Credo: Fundamental Christian Beliefs

I Believe in God!

THOMAS S. KEPLER

PITIRIM SOROKIN in *Man and Society in Calamity* paints two types of people in the history of civilization as they met great perils like famine, war, and revolution. One type of culture reacted to such catastrophes with cynicism, despair, and bestial living; the other arose to heights of great moral behavior and deep devotion to ideals. Sorokin concludes that the diverse reactions to similar situations was caused by the structure of values for which the different groups lived. The Jewish-Christian tradition exemplifies a people who met their trials with triumphant courage and high idealism, *because they believed in God!*

What a person believes about God has a deep, abiding effect on what a person feels about life. Edna St. Vincent Millay in *Conversation at Midnight* has with clear stroke depicted the mood of modern man who has lost his belief in God. She has Ricardo say,

"Man has never been the same since God died.

He has taken it very hard. Why, you'd think it was only yesterday,
The way he takes it.

Not that he says much, but he laughs much louder than he used to,

And he can't bear to be left alone even for a moment, and he can't
Sit still. . . .

He gets along pretty well as long as it's daylight: he works very hard

And he amuses himself very hard with the many cunning amusements

This clever age affords.

But it's all no use: the moment it begins to get dark, as soon as it's night
He goes out and howls over the grave of God."

In opposite fashion Tolstoy has shown how thoughts about God control the creative urge for man's constructive living. After years of despair in which he cherished suicide, he began to find whenever he *thought* about God that a new release of energy crept into him. After such experiences of God he concluded, "There arose in me, with this thought, glad aspiration towards life. Everything in me awoke and received a meaning. Why do I look further? a voice within me asked. He is there: he, without whom one cannot live. To acknowledge God and to live are

one and the same thing. God is what life is. Well, then! live, seek God, and there will be no life without him."

What a person believes about God is a major enterprise in each man's life. What then does a modern Christian believe about God?

1. "In the beginning God"—this is the starting place for any Christian Credo. God is not the imaginative creation of men as Something to satisfy their wishful thinking: rather, man and the universe are caused by God, and are dependent upon Him for their continued existence. God is the Life of the Universe controlling the stars in their courses; yet He is as close to men as the breath they breathe: He is out "where the morning stars sing together," yet He is actively immanent in the biological evolution of life upon this planet. "God is a power, immanent in the universe. He is involved in the hazard of his creation. He is striving mightily to produce a perfect display in the world of sense-perception of his own true nature."

When we speak of God as the Life of the Universe we are thinking of the universe in an organic sense. Just as every individual has a spirit of life which knits the cells of his body into an organic unity, God is the Life of the Universe which 'holds the universe together' and keeps all parts of the universe interrelated. Everything in the universe depends upon God for its sustenance, and the manner in which man and nature adjust themselves to the Sustaining Life of God causes the human or natural health of each part of the universe.

I know of no place where the initial Christian definition of God is more succinctly portrayed than in these words of Henry S. Coffin: "God is to me that creative Force, behind and in the universe, who manifests himself as energy, as life, as order, as beauty, as thought, as conscience, as love, and who is self-revealed in the creative Person of Nazareth, and operative in all Jesus-like movements in the world today. In the physical universe I see Him as energy—the energy of whirling electrons which compose light, and which build up the planets, of which our earth is one. I see Him in upsurging life, which assumes innumerable forms in plants and creatures, forms that change in adaptation to changing conditions. And in this vast and unceasing flow of energy and life I see Him in universally present order and

beauty. . . . 'The laws of nature' which we discover and formulate are our descriptions of the ways in which we find that God consistently works. . . . Poets, artists, and musicians, who are 'priests of the wonder and bloom of the world,' are to me interpreters of God, who is Beauty, as well as Energy, Life, and Order."

In September, 1715, at the funeral services of Louis XIV of France in the Cathedral of Notre Dame, the people of France awaited the bishop's eulogy of their king. When the moment arrived for the eulogy, the bishop said four words, "Only—God—is—great!" That statement is the starting place for the Christian's view of God!

2. *The contemporary Christian understands the character of God most deeply through the insights of Jesus.* Jesus never attempted to prove God's existence for his listeners: he assumed that they naturally believed in the God of "Abraham, Isaac, and Jacob," and accepted the attributes of God defined by the great prophets of Israel. Recently a student in an American college said that he wished chapel speakers would cease trying to *prove* God's existence for the students, and instead show them how they might *find* God. Jesus would have pleased that student, because Jesus spent most of his time telling his followers about the God they believed in and how He might be experientially real in their lives. He said to them, "The Reign of God is within you!"

Jesus' understanding of God paralleled the views of Hosea, Isaiah, Jeremiah, and II Isaiah. These men showed to him a God of mercy, forgiveness, majestic energy, and holiness, who meets each individual 'within his heart,' and who is the God of all humanity. Likewise, a Christian today thinks of God as the Life of the Universe, related to all creatures, and possessing *mercy* and *holiness*.

The *mercy* or *love* of God, as seen through Jesus' eyes, is *agape*. This signifies a kind of love which God pours out upon the undeserving, the unlovely, the unattractive in order that he can remedy the weakness and emptiness of men: it "is a free gift, a salvation which is the work of Divine love . . . is unselfish love, which 'seeketh not its own,' and freely spends itself . . . is God's way to man . . . is self-giving . . . comes down from above." It is the kind of love which God possesses as he *seeks out* the lost, the sinful, the hopeless. It means that at 'the heart of the universe' there is a Great Companion who is trying to *find* us even more than we are trying to find Him! Out of His deep mercy He infinitely forgives the repentant.

Holy usually signifies a quality of goodness carried to its highest degree. Many people qualify God as being *absolutely good* when they reverence Him as *holy*. The word does mean *perfect goodness*;

but it also means something deeper and higher! It attaches to God's goodness the traits of tremendous mystery, majesty, magnificence, infinite energy. God is the eternal God of the infinite universe whom man holds with awe: by contrast, man in his humility *feels* his littleness as a creature living on this tiny planet for a few decades.

A few years ago I read *Dreams of an Astronomer* by Camille Flammarion in which he told of going to Mars (37,000,000 miles away), and then to Neptune (2,500,000,000 miles away), then to the nearest light-star, Alpha Centauri (25,000,000,000 miles away), and then out into infinite space, *on . . . and on . . . and on . . .* where he finally learned that our little second-rate planet, related to a second-rate sun, was but a tiny room in a solar mansion. . . . Then as I thought of God's Spirit as related to every area of this infinite universe, the littleness of my creature-nature overwhelmed me: I felt my humility. . . . I understood what the *holiness* of God really means!

3. *The Christian idea of God is defined, but not confined, in Jesus.* A Hindu convert converted to Christianity said, "God is too great an idea for me to grasp. But when I think about Jesus, he seems to hold my universe steady." God is too great a concept for most of us to fathom; we need something tangible and known from which we can attempt to understand the intangible and the unknown. As the early Christians looked at the tangible and the known in the life and spirit of Jesus they said, "We believe that we who have seen the spirit in the Son have seen the Spirit in the Father." This was the basis for the concept of the incarnation.

When we say that God's Spirit was incarnate in Jesus Christ, we do not mean to say that *all* of God's Spirit was incarnate in him—only that immanent part of God's spirit which relates itself to the religious-social-moral relations of men with God and men with men. What God is like as One who rules out where galaxies exist, Jesus did not say; what God is like as the Creator of mathematical axioms and radio-active rays, Jesus did not teach: God as a *being of primordial nature* (Whitehead) or a Great Mathematician (Jeans) were not concerns of Jesus. Jesus mainly taught regarding the way God's reign could come spiritually and morally into the hearts of men living here on this planet; he believed that God's reign was here in their midst, whether they recognized it or not, and that God's reign would come fully into history at some future time. His own life showed what all lives would be like when God's reign had arrived: he had allowed such a reign to become incarnate in him.

4. *The Christian believes that his life is never detached from the Life of God in the Universe.* The Life of God is always

touching the life of man *at least* below the plane of consciousness. (Shall we call it *the realm of the subconscious*?) There are various ways by which man becomes aware of the immanent Over-Spirit which hovers in and around the life of man. Music, poetry, dutiful acts, prayer, rational reflection, merciful attitudes toward humanity, are all means by which man becomes more spiritually aware that his spirit has a close attachment to God's Spirit. However, if man wishes to scale the heights in his feeling of close communion with the Spirit of God, he can discipline his intuition (feeling) to appreciate these high experiences. The more his feelings are schooled to emerge from the lower planes of appreciating God, the more he feels his sense of mystical unity with the Infinite Spirit from Whom man is never detached. All of these experiences are ways of realizing what Brother Lawrence called "practicing the presence of God."

5. *The Christian believes that God's goodness and wisdom are never limited,* even though the power of God is momentarily limited by real freedom which God has given to men. Some Christians are agreed that God is further momentarily limited by natural evils (such as hurricanes and volcanoes) since God abides by the laws of the universe, and will not set aside or change the laws of nature so that these evils be avoided. To God, all limitations of His power are spurs for Divine-Human Activity for working out His eternal plan on this planet. They stimulate men both to seek Divine Companionship and to bear the burdens of one another, and thus to fulfill the spiritual laws of the universe. The Christian believes that God as the Great Companion suffers with men; "the Cross is written into Reality"; but out of this companionship of Divine-Human problem bearing comes the highest, most rugged, and most purposive types of persons. It is the way Christlike characters are made. It is the manner by which God and man, working eternally together on this planet, will eventually make it a community of redemptive love.

When Benjamin Franklin and his son were visiting in France, Franklin wished his son to meet Voltaire before they returned to America. When they saw the aged seer, Franklin said to him, "Will you please tell my son something of abiding value which he should always remember?" Voltaire slowly arose from his chair, placed his hands on young Franklin's head, and said, "There are two words you must never forget—God and freedom. These two words always go together."

Today as the Christian lives in a world of competing ideologies, may he not forget these words of Voltaire. They are basically involved in the Christian's hope for this world becoming God's Kingdom.

source

"Heads I Do; Tails, I Don't"

Should Mary and John marry when John is going to war and may never come back? This dilemma never seems to have been solved by logic or science to the satisfaction of everybody. Mrs. Roosevelt advises girls over the radio, "Refrain from hasty marriages contracted in patriotic fervor because your beau is going into the army." The opposite point of view is taken by Fannie Hurst who says, "A girl wins even when she loses, as long as she gets a husband, home, and heir. With the anticipated shortage of eligible young men—the latest figures give the girls a handicap of five to one—the race belongs to the fleet. . . . Marry in haste and repent at leisure? Perhaps. But not to marry at all is to do more than repent. It is to carry through life an aching void."

—Youth Leader's Digest

Birthright, Inc.

An examination must be passed before a man is allowed to fight for his country; yet no qualification of mind or body is required for parenthood. No amount of postwar planning can insure peace or prosperity in a country where there is unrestricted breeding among those least able to assume the responsibilities of parenthood.

Continuing the work of the former Human Betterment Foundation of California and the Sterilization League of New Jersey, Birthright, Inc. is today the only organization devoted to fostering, by educational means, a program of selective sterilization. You are urged to give serious consideration to this realistic and humane remedy for the mounting flood of human life that is produced in violation of the Child's Bill of Rights.

Folderol and fraternities

The first account we have seen of veterans returning to the campus appeared in *Time Magazine*. It is the story of what has happened on the University of Southern California campus. It contains several things that seem to us worth noting. It suggests that these veterans are proud, reserved, mature, cliquish and hard to know, and that the majority of students on the campus ignore them. In the next place, it suggests that most of the folderol of fraternities has not appealed to these men, and that they have formed their own club, as have veterans on the campus of Northwestern, the University of Illinois, and North Texas State Teachers College.

The Social Creed of The Methodist Church

IT is the business of the Church to define and defend the principles of Christ and to point the way to a social order which is in accordance with those principles." Thus spoke the Council of Bishops, in the Episcopal Address to the General Conference of The Methodist Church, in May, 1944. The delegates accepted this as a challenge and adopted a forthright statement of their beliefs regarding Christianity's relation to the social problems of our time. This statement is based upon the correct assumption that the salt of Christianity loses its savour if it does not apply itself to the solving of the critical problems that trouble society. The declaration which they set forth is the official Social Creed of The Methodist Church, and it is at least as important to us as the Declaration of Independence, or the Four Freedoms. Every student should become thoroughly familiar with it. It is given below, with only insignificant omissions.

The interest of The Methodist Church in Social Welfare springs from the labors of John Wesley, who ministered to the physical, intellectual, and social needs of the people to whom he preached the gospel of personal redemption.

In our historic position we have followed Christ in laboring to bring the whole of life, with its activities, possessions, and relationships, into conformity with the will of God.

The followers of Christ and a depressed world look to a United Methodism for a statement of its position on social and economic questions.

1. The Methodist Church aims to view the perplexing times and problems which we face today in the light of the teachings of Jesus. Jesus taught us to love our neighbors; and because we love them, we seek justice for them. We believe that to be silent in the face of need, injustice, and exploitation would be to deny Him.

2. We believe that God is Father of all peoples and races, Jesus Christ is His Son, that we and all men are brothers, and that man is of infinite worth as a child of God.

3. We believe that personality possesses the highest value. We test all institutions and practices by their effect upon personality. Since personality is being op-

pressed in so many parts of the world, we seek for its emancipation and for those things which will enrich and redeem it.

We repent of our blindness to the actual situations which have developed in society; therefore, applying the foregoing principles to the social problems of our day, The Methodist Church declares itself as follows:

1. We stand for equal rights and complete justice for all men in all stations of life; for the protection of both the individual and the family by the single standard of purity; for education for marriage, parenthood, and home-building; for prop-

er housing, proper regulation of marriage, and uniform divorce laws.

2. We stand for a proper regulation of working conditions for women, especially mothers, and the safeguarding of their physical and moral environment; for the abolition of child labor; for adequate provision for the protection, education, spiritual nurture, and the wholesome recreation of every child; and for the provision of educational programs which will attain these ends.

3. We believe that the industrial development which makes possible economic plenty for all, places upon men great moral responsibility in that the spiritual development of great masses of men is now needlessly hindered by poverty. We therefore stand for the abatement and prevention of poverty and the right of all men to live. We believe that it is our Christian duty to do our utmost to provide for all men opportunity to earn an adequate livelihood.

4. We oppose all forms of social, economic, and moral waste. We urge the pro-

tection of the worker from dangerous machinery, from unsafe and unsanitary working conditions, and from occupational diseases.

5. We believe that we are under obligation as Christians to do all we can to provide training and employment for all our youth. We, therefore, urge our local churches to provide wholesome activities for all our young people, especially among the poor.

6. We stand for reasonable hours of labor, for just wages, for a fair day's work for a fair day's wage, for fair working conditions, for periods of leisure for those who work, and for an equitable division of the product of industry.

7. We stand for some form of security for old age, for insurance against injury to the worker, and for increased protection against those preventable conditions which produce want.

8. We stand for the right of employees and employers alike to organize for collective bargaining and social action; protection of both in the exercise of their right; the obligation of both to work for the public good.

9. We stand for the principle of the ac-

Christian Action TOWARD A NEW WORLD ORDER

quisition of property by Christian processes, and believe in stressing the principle of stewardship in its use; in the practical application of the Christian principle of social well-being to the acquisition and use of wealth and the subordination of the profit motive to the creative and co-operative spirit.

10. We stand for the safeguarding of the farmer and his family, and for the preservation of all the values of rural life.

11. We stand for all workers having at least one day of rest in seven.

12. We stand for the protection of the individual, the home, and society from the social, economic, and moral waste of any traffic in intoxicants and habit-forming drugs.

13. We stand for the application of the redemptive principle to the treatment of offenders against the law, to reform of penal and correctional methods, and to criminal court procedure. We recommend a continued and more intensive scientific study by Christians, citizens, governmental agencies, and other groups of the punishment of crimes now requiring the death penalty to the end that some method of handling the problem can be found which will protect society and at the same time not offend the sensibility of those who believe capital punishment is

A Department
Conducted by

HOWARD WILKINSON

November, 1944



Howard Wilkinson

contrary to the teachings of Jesus, the Christ. We urgently urge Christians and our Churches to initiate, cooperate with, and support such studies.

14. We stand for the rights of racial groups, and insist that the above social, economic, and spiritual principles apply to all races alike.

15. We stand for these propositions: Christianity cannot be nationalistic; it must be universal in its outlook and appeal. War makes its appeal to force and hate, Christianity to reason and love. The influence of the Church must, therefore, always be on the side of every effort seeking to remove animosities and prejudices which are contrary to the spirit and teaching of Christ.

It does not satisfy the Christian conscience to be told that war is inevitable. It staggers the imagination to contemplate another war with its unspeakable horrors, in which modern science will make possible the destruction of whole populations. The methods of Jesus and the methods of war belong to different worlds. War is a crude and primitive force. It arouses passions which in the beginning may be unselfish and generous, but in the end war betrays those who trust in it. It offers no security that its decisions will be just and righteous. It leaves arrogance in the heart of the victor and resentment in the heart of the vanquished.

We have looked to international diplomacy to prevent war and it has failed. We have trusted in international law to reduce the horrors and eliminate in a measure the cruelties of war, but war grows only more hideous and destructive. The time is at hand when the Church must rise in its might and demand an interna-

Howard Wilkinson

Howard Wilkinson's record at Southwestern University at Georgetown, Texas, (he came there from a cattle ranch near Katy, Texas) not only put him into "Who's Who Among Students in American Colleges," but it also gave him the background for the interests he has now. His stay at Duke University Divinity School where he edited the student journal, *Christian Horizons*, his caravan experience for two years in Western North Carolina, and his two years as Associate Pastor of the First Methodist Church of Charlotte, North Carolina, have all made him qualified to edit this department. We do not hesitate to call it one of the most important parts of the magazine, for we believe that it will point the way to expression of our Christian convictions and give meaning to our religious living.

tional organization which will make another war impossible.

16. The Methodist Church, true to the principles of the New Testament, teaches respect for properly constituted civil authority. It holds that government rests upon the support of its conscientious citizenship, and that conscientious objectors to war in any or all of its manifestations are a natural outgrowth of the principle of good will and the Christian desire for universal peace; and holds that such objectors should not be oppressed by compulsory military service anywhere or at any time. We ask and claim exemption from all forms of military preparation or service for all conscientious objectors who may be members of The Methodist Church. In this they have the authority and support of their Church. However, we recognize the right of the individual to answer the call of his government in an emergency according to the dictates of his Christian conscience.

17. We stand for the recognition and maintenance of the rights and responsibilities of free speech, free assembly, and a free press; and for the encouragement of free communication of mind with mind, as essential to the discovery of truth.

18. We stand for the right of every individual and group of individuals to believe in and to advocate any peaceful method for the solution of any and all problems that may confront society. We stand upon the single principle of testing every such proposal in the light of the teachings of Jesus.

19. We believe that society has a right to expect that every person, not physically or mentally incapacitated, shall be constantly engaged, so far as possible, in some vocation productive of common good.

(Copies of the Social Creed may be obtained by writing the Methodist Commission on World Peace, 740 Rush Street, Chicago (11), Illinois.)

A Soph

Dear Skeptic:

THIS is no skirmish, it's a major campaign. Let's at least have some clear thinking. Man, the way you skated over the issues was almost painful. Not so much because of the disagreement as the impression you gave concerning their triviality. Why don't you just come out and say, Let's not talk about man's purposes, goals, destiny—let's chitter about the doubleheader, or compare neckties and weekend dates? Let's not talk about *this* man or *that* man, because sooner or later it might involve *me*; but let's talk about MAN—you know, all men in general, and no man in particular. It's quantity that counts, not quality.

"Religion tackles the impossible." Well, now, you dainty little dandy. Brother, some mental petticoat has blinded your eyes. Since when has challenging the impossible gone out of style as the greatest quest man ever ventured upon? That ought to make religion more inviting to the adventurous, not more distasteful.

"All you have is human nature working on human nature." You sound as if you wanted a fanfare for this final bit of wisdom. You argue as if your view of man got pegged or struck at a static level. Gradad never made that mistake even before Darwin. When you say human nature is what it is and that's all it is, you sound as if man has always been what he is—that he crawled out of the cave with a Shakespeare in his hand, playing *The Messiah* on a Hammond organ, that he was creating poetry, appreciating beauty, mouthing categorical imperatives at the dawn of infinity. Of course, you have human nature working on human nature; but you have a Buddha, Socrates, Jesus, Handel, Kant, Shakespeare, and all the rest working on unregenerate sophomores like myself. These are testimonies to the possibilities of human nature; they are both the ideal and the real.

The trouble lies not in the fact that I can't be like the ideal I have for myself, but rather that I don't want to become that badly enough to pay the price that it demands. So rather than become like, say, Jesus, I invent excuses that prevent me from trying. I invent reasons for Jesus' uniqueness. Now I know that you don't believe this Divinity business, and I suppose your college science has gotten rid of the Virgin Birth; so you've got to explain Jesus some other way. Tell me if you can, what environmental influence can account for this Galilean carpenter going to a cross rather than be disloyal to his ideal? Jesus said, "Straight is the gate and narrow the way that leads to life, and few there be that find it." But he does

Scoffs!

not say that human nature must always remain as he found it. Rather, he called men away from it to become something better. He knew they could get away from it, because he had.

"Ideals don't make men better," and for proof you indicate that they have no appreciable effect on boys. It only discloses that in the beginning stages the external environment gets its licks in early. Of course, Skeptic, if you want to keep men children, keep them slaves to external compulsion and standards. Never let them grow up morally. Never let them feel the full impact of personal responsibility. No, Skeptic, you have described the moral children, of whom the world is full. But the mature person is not turned from his course by the pressure of external events or environmental influence, but remakes and transforms them in the light of his ideal.

I'm rather surprised that the present crisis in western civilization hasn't challenged some of the contemporary modes of reform and postulated cures. It ought, at least, to question the external method of cure which draws on the natural sciences. Work on the outside of man, and you'll continue to work outside the area that is most crucial—conduct.

I just can't stop without a word about your classification of sins. It's ludicrous. What an exposure you've had to religion! I'm glad you have exposed a weakness of the church in its educational program. But don't identify that with mature religion. Your unholy trinity of evil sounds like the shades of New England petticoats—a far cry from the insight of Jesus. The sin which Jesus found in man was not of this trivial type. You should expose yourself to Jesus sometime. Let him live. Don't mummify him in theological garments or preserve him in an artificial divinity.

You've made the problem too simple by an either-or proposition—either environment or individual, God or the devil. I think it's pretty much both. But brother Skeptic, here's what challenges this soph on a level that's not so stale nor unprofitable. The growth can always be up, toward personal freedom and God. That is, if you think the stakes are worth playing for, and you keep the rules of the game.

Just a dreaming, restless sophomore.

sophomore

November, 1944

Man, You Are a Devil

Skeptic's Reply to the Replies

ROBERT HAMILL

(Editor's Note: Last month we sent Skeptic's material to four students. We published three of the replies, leaving the fourth until this month when we could give it more space. We thought it would be only fair to send this reply to Mr. Hamill. His reactions to all the attacks constitute the "corner" for this month. The "dreaming, restless sophomore" of this month is Glenn Olds of Garrett Biblical Institute, a graduate student whose opinion we delight to honor. Each month we propose to give Skeptic's articles to students for their reactions. Our correspondence shows that this department is one of the most alive in the magazine. Students are reading it and liking it—which, by the way, does not mean they are accepting it wholly. We have found that most of our readers have a sense of what it's all about. Those who don't know won't find much to interest them in this magazine, nor for that matter, in a live, wide-awake church.)

Dear Soph:

YOU and my October critics (Pedro Smith, John Deschner and Marytha Smith) pommel and abuse me. You call me a dunce (I sit in a corner backwards). I have a bad temperament and intellectual halitosis. I am a dainty little dandy, wearing a mental petticoat. I'm on a derail, and you hope my next letter makes more sense. Such fury! You ought to run for President. (I exempt Marytha from this charge; her skirts are clean; she behaves like a gentleman.)

To get on then with this stale, flat and unprofitable affair, don't argue; of course it is unprofitable; no one of you has yet hit the sawdust trail of repentance for your cocky confidence, again excepting Miss Smith. You talk about how human growth can always be upward, toward personal freedom and God; how reaching for the stars has lifted mankind from the cave-dweller to Shakespeare. Man, a spark of the Infinite, can grasp the ideal. He possesses the image of God. Jesus testifies to the possibilities of human nature. You might have quoted with approval the glassy-eyed faith of Studdert Kennedy:

*By grace
He can achieve great things,
And, on the wings
Of strong desire,*

*Mount upward ever, higher and higher,
Until above the clouds of earth he
stands,
And stares God in the Face.
Amen and so be it.*

Now isn't that just wonderful. Perfectly fascinating! And how subtle of you to think so well of your fellowmen and thus to pay yourselves a backhand compliment. Doesn't it thrill you to belong to the human race, which makes you (personally) but a little lower than the angels and crowns you with glory and honor? Congratulations, gentlemen; it must be nice to make the grade by self-appointment.

Dr. Jekyll and Mr. Hyde

Now let us settle down and be sober. Put away your intoxicating brew. Turn from the poets to the politicians. This inner freedom you boast of, this power of a man to become what he is meant to be, this light in his brain, this divine fire in his breast—give it a free reign and watch it twist, pervert itself into its opposite. This inner freedom becomes the freedom of savage minds, the passion for conquest; in self-pride it stumbles into the gutter; the will for the Highest learns to swagger then to grovel; this freedom to rise to the godlike develops, if you please, the freedom to be Hitler. My question, gents: Is that your proud image of God? Hardly! Then what do you blame such conduct on? Either you blame it on environment, which you scolded me for saying, or you blame it on something native within a man, in which case this inner soul looks to me like the work of the devil.

A man grows in virtue, I admit, and he grows in vice, I do insist. See Luke 2:52; then see the court records, the slums, see the backwash of war over the earth and in men's minds, see the lustful imaginings of men's hearts. Man in the large, and every man in particular, is a battlefield; civil war rages within him, pits the saint against the pervert, the angel against the devil. You say that Jesus testifies to the possibilities in human nature; so does Mr. Hitler. Human nature is merely the arena where Dr. Jekyll and Mr. Hyde struggle for supremacy.

Now the ferocious strife between the saint and sinner in man produces this terrifying consequence: the more saintly

he becomes, the more devilish he is able to behave. When man develops a loftier power, the devil in him tempts him to pervert that new power into some more fiendish crime. He learns the tug of family love, then cunningly uses the heart's affection to torture or enslave. He develops the humanizing sciences, then twists them into the unspeakable barbarities of mechanical and chemical warfare. The trust stands with Stefan Zweig: "Not until our time has mankind as a whole behaved so infernally, and never before has it accomplished so much that is godlike." True today, and true tomorrow and tomorrow and forever! Mankind will stretch upward and stoop downward in contradictory strife, and the tension will never relax.

Occasionally a solitary man cannot endure that inner strife, and he breaks out at one extreme or the other; he becomes a saint if he breaks at the upper point, otherwise, a monster. What determines which he shall be? His upbringing, I said, in half-answer, and you scoffed at me. You say, his native inner freedom, the image of the Highest which responds to the Highest. That sounds rather funny when you have to go on, being specific, and say that Hitler is the image of God responding to the Highest that he knows. No, no! you protest. Then *something else* is in man except the image of God, and that is exactly what I say. The image of evil, the stain of rottenness, a bent toward perversion, a vestige of the brute—that is in man, too.

The Devil Is Among Us, Too

Not in Hitler's gang only, but in our gang too, if I may be honest. Recent days have exposed the inner mind of the United Nations peacemakers. And what do they propose? To set back the clock of history from the industrial to the agricultural age; to let the victims of Nazism take all they want of German industry and machinery; to strip away her major resources and dwarf her power to manufacture goods. They defend this on the

grounds that the Nazis intended to do exactly the same to France and Russia. May I express a mild doubt? I wonder if we can stamp out Nazism by mimicking the Nazis. If we now treat the Germans the way the Nazis treated others, then the Nazis have converted us into their own image and they are victorious. Yet that seems to be the destined purpose of the Four Freedoms, (which being interpreted means Freedom for the big Four) and the perversion of the Crusade for Christian Culture, otherwise known as World War II. Put me down on record, that I may be proven prophet or fool: if we pursue a policy designed to ruin Germany, if we satisfy our lusts and "get even" with our enemies, we thereby commit ourselves to the third world war, and our big fists will be more reprehensible because we admittedly know better. How stupid our best wisdom! How short our longest vision!

Now, I ask, what is responsible for this Nazi-parrotting? Surely not the image of God in our people. Then what? Two things: first, environment; that is, the war itself, which causes men to want to retaliate. But you laugh at environment. You will need to agree, then, on the second: a perverse, irrational twist deep within men which breaks out of control and converts men into mad animals. Even in our own responsible spokesmen, I say, the image of evil rises to dominate.

O Wretched Man That I Am

And not in Hitler and our politicians only, but in me. Here, too, a deep-seated inclination to do evil flares up and contradicts my better impulses. I assert my will, try to crush my opponents (even to beat you down in this argument, you see); I play safe when virtue is dangerous; I lie to others and deceive myself; I loaf in laziness when work calls; I strut my own achievements; believe myself better than I am, *ad infinitum, ad nauseam*. Dr. Jekyll in me drinks some potent brew, some pride, some intellectual mistake, some

bodily passion, and it diseases him, twists him, and he becomes the wretched monster Mr. Hyde. O wretched man that I am! I do what I do not want to do. I contradict myself. The enemy is within me.

You took a hurried, too hurried, glance at this when you said about yourself, "The trouble lies not in the fact that I can't be like the ideal I have for myself, but rather that I don't want to become that badly enough to pay the price it demands." Exactly! A perverse contradiction seizes you by the throat. You don't want to be what you are meant to be; you rebel against yourself. Who or what is at fault? I say, some power within you, best called the image of Satan. Partly, the vestige of your animal origin hangs on; beyond that, though, you overreach yourself, you pretend you are your own god with no moral laws to obey. You willfully pride yourself on your freedom which thus becomes your master; you delight in the deeds that destroy you. You fight against yourself.

You are partly image of God, as you claim, and partly image of the devil, as I claim, and you do not know yourself until you see the terrible possibility that you are both god and Satan at the same time. It may warm your heart to agree with Tom Kepler (p. 27 in *October motive*; the whole issue reeks with this optimism) that God speaks of man,

*Made in my image, Godlike, free,
He is a pilgrim—onward bound
Through this world toward eternity!*

To keep a sober head, however, you had better know with Miss Smith that your image of God is only potential, and to know with me that actually your image of Satan is powerful, and potentially this devil in you defies all expectation. Believe me, I am

Reluctantly half-Satanic,

Skeptic

Among Current Films

Americans All (The March of Time) is a vivid setting forth of the sources of racial tensions in the America of today, with a demonstration of methods being taken by various organizations and communities to ease those tensions and create a better understanding and appreciation of the worth of racial minorities. *Timely.*

And the Angels Sing (Par.) is a rather wearisome tale of the romantic pursuit by four sisters of an orchestra leader who has swindled one of them of a tidy sum of money, and of their final "wise" abandonment of separate careers in favor of becoming a "singing sister" team. Carried out by numerous situations more slapstick than comic. Betty Hutton, Dorothy Lamour, Fred MacMurray.

The Eve of St. Mark (Fox) follows a farm boy through his training camp experiences, his visits home, to a fateful decision at a gun post during the Philippine invasion. The theme—that the human soul is capable of great sacrifice for an ideal even though no great service can be done a cause thereby—is weakened because the ending, unlike that of the play from which the film is taken, holds out hope that success will crown the venture anyway, and no sacrifice will be made. And perhaps because that play was a "poetic" one, there is about the whole film an artificial, theatrical air; its characters never seem real, its events convincing. And this contrasts strangely with the realistic bits of horseplay frequently inserted for "relief." A repetition of "Bataan" and "Private Hargrove," but less real. Anne Baxter, William Eythe, Michael O'Shea, Vincent Price.

Attack! The Battle for New Britain (U. S. Army Signal Corps) is a superb war film—a documentary, shot during preparations for and achievement of the landings on New Britain, that is as *honest and compelling* in its simplicity as many a high-powered Hollywood war film has not been. It is a straightforward, vivid account of actual operations, devoid of phony heroics' melodramatic exploits, or sentimentalizing.

The Negro Soldier (U. S. Army Signal Corps) tells admiringly of the record of Negroes in the various wars of our history. As such it fulfills an *admirable* purpose, but it is *incomplete* in that it indicates that the Negro's problem will be solved when Nazism is defeated, and gives no hint of present racial difficulties; however, the Negro audience with which I viewed the film was most enthusiastic about the production.

Those We Delight to Honor

HARVEY SEIFERT

THE General Conference of The Methodist Church has come in for a good deal of discussion during past months. Whether comments have been critical or commendatory, their volume is a tribute to the importance of that supreme body of our church. May I suggest one more friendly analysis of the last General Conference, one which is as illuminating as it has been neglected.

What is the class composition of the supreme body of Methodism? The answer to that question should not only be of constructive value to our own denomination, but it should also be a significant signal as to the status of Protestantism in America, for it demonstrates whom we consider the greatest among us.

The best way to get at an answer to our question is through an occupational analysis of the gainfully employed laymen elected to membership in the supreme body of the largest Protestant church in America. Such an analysis into categories used by the United States census yields the following figures, which become highly interesting when compared with the percentage in the same categories in the total population of the United States, according to the 1940 census.

Occupational Group	Percentage of	
	General Conference laymen	U. S. Population
Professional and semi-professional workers	50.2	7.4
Proprietors and managers	33.8	8.3
Clerical and sales workers	12.5	16.6
Craftsmen and foremen	.8	11.2
Operatives, service workers, and laborers	.8	37.4
Farmers	1.1	18.3
Not classified	.8	.8
Total	100.0	100.0

This table gives striking statistical evidence of the composition of the leadership of our church. While no comparable study has been made (a suggestion for your Ph.D. dissertation!) a similar picture would probably have to be painted of our leadership right down toward the local church. Our leadership group is heavily weighted toward the upper middle class, while the working class group is conspicuously absent. There were four times as many proprietors and managers at General Conference as would be expected from the general population, but there were only *one-forty-seventh* as many of their less skilled employees. There were seven times as many professional people

at General Conference as their ratio in our national population, but only one-seventeenth as many farmers. More specifically, there were ten bankers for every three farmers who helped to form general church policy. *There were over fifty managers and company officials listed but not a single labor union leader.*

This situation presents several obvious conditions. For one thing, the voice of the church is scarcely the voice of the people. While no one questions that recognition is due the group elected to General Conference, it is still true that the words of professional and managerial persons make up a disproportionate part of the voice of the church, while farmers and workers scarcely seem to get a whisper in edgewise. Perhaps that is one reason that the voice of the church is not accepted by others as the voice of the people. Certainly ecclesiastical pronouncements have scant influence in places where political policy is shaped. A resolution of Methodism's General Conference is not likely to stop early consideration of permanent military conscription, and even united Protestantism's Delaware Conference is some distance from Dumbarton Oaks. Secular leaders recognize the fact

that the church in America does not have strong mass support. Therein may lie both decline for the church and disaster for society.

One of the reasons for that lack of support may well be that a socially established church gives too little place to the economically disinherited man. How can the church hope to win the loyalty of those whose spiritual gifts it refuses to recognize because they are not accompanied by a high socio-economic position? In its early days Methodism appealed to the "ragged legions" of mine and mill. To them it gave a new sense of status. Whatever they might be during the week, in the chapel they were potential sons of God. They

became the members of boards of trustees. They were given worth and dignity, not only in the eyes of God but also in the councils of their brethren. In our day the mantle of that heritage seems to have fallen upon the pentecostal sects which have been growing so rapidly. At this point they seem to have taken over Protestantism's mission to the forgotten man, while the rest of us have taken over the prevailing status system of our society. In our "business man's civilization" prestige is attached to economic success. It would be theoretically possible to imagine a society which supremely honored other achievements, such as esthetic creativity, or *mirabile dictu*, spiritual gifts. Ours is not, however, such a culture, and ecclesiastical practice, far from prophetically challenging prevailing standards, seems to have adopted them. The respectable right-side-of-the-tracks church is likely to take pride in the fact that its board of trustees includes more business leaders than labor union officials. Does not, however, that very fact in which we glory hold serious consequences for the future of the church?

OTHER institutions in our society are beginning to give a new place to labor. When labor unions give the sums they are now contributing to war relief and organized charity, it is understandable that they should also be invited to a place in community chest and social welfare councils. Vested interests in our day are not only clipping coupons; they are also throwing rivets! When organized labor has reached an all time peak in membership, government, of course, provides representation for it on important boards and bureaus. The children of this world seem to be wiser than the children of light. While the economic and political world, since the early days of the factory system, is moving toward greater recognition of the common man, the church, since the beginnings of nonconformity, seems to be moving in the opposite direction.

Are we churchmen not in danger of identifying God with the dominant customs and classes of contemporary America? Have we not tended to consider spiritual attainment and administrative efficiency synonymous with high socioeconomic position? This admission is a difficult one for a professional person such as the writer of this article to make, but it is none the less an accurate observation. The college professor who writes this column must admit that there is nothing which inevitably makes a successful professional man a better administrator than an enlightened labor leader, and that piety is no more likely to be found in the bank president than in the bank depositor. Again, this is not to say that those now elected to General Conference do not

have ability and merit; it is to say that they have no monopoly on those virtues.

The prevailing class distribution of Protestant leadership, moreover, would be expected to color the pronouncements of the church. It is easier to give a nationalistic meaning to those classical weasel words, "God has a stake in this struggle," when we ourselves have a considerable stake in the status quo.

It is an indication of the power of the Christian gospel, of course, that the grace of God can overcome the class interests of man, and that the words on labor spoken by the church have often been the most advanced of those used by any important social group. At the same time we must admit that our pronouncements have been paternalistic rather than participant. They have been made by those outside the labor group on behalf of that group. Paternalism is morally immature. Not charity but a chance is on the higher ethical level. There is merit in the proposal that the secretary of labor in the president's cabinet should be chosen from the ranks of organized labor. So, also, should not the membership of Methodist committees and commissions dealing with industrial justice include a decent proportion of laboring men? If our historical doctrine of perfection has any validity at all, it has meaning for every group, and if our church has not been able to produce laborers who can also be spiritual leaders there is something wrong with our educational program.

EVEN more serious than its consequences for the church, are the possible results for society of the present cleavage between religion and labor. There can be no doubt of the growing influence of organized labor; it must be listed among the major forces shaping the future of America. Yet to a great extent the motivation of that movement is secular. The absenteeism of labor from the church is more serious than from the factory. With numbers of notable exceptions the dominant values accepted by labor are all too largely material, and its program is too much tainted by the "realism" of an imperfect society. It was not so in the early days of the British trade union movement when a large percentage of its leadership came from the nonconformist sects and was motivated by the idealism of those religious groups. Lloyd George once said, "The movement which improved the conditions of the working classes, in wages, hours of labor, and otherwise, found most of its officers and non-commissioned officers in men trained in institutions which were the result of Methodism." Times have changed considerably! Insofar as the inspiration of the modern labor movement comes from political and economic, rather than religious sources, its program by so much falls short of the contribution it might make to our common life.

What then is to be done to cure our sorry condition? Certainly we must give an opportunity for a position of influence to representatives of labor equal to that given to representatives of capital, both in the formulation of general ecclesiastical policies and in the conduct of the local

church. That is to say, we must learn to dismiss from our minds extraneous considerations of social standing and to select church leadership on the basis of true spiritual merit, which would undoubtedly mean recognizing labor leaders to a considerably greater extent than has been our recent custom. For example, has the time not come for the great religious agencies, such as the International Council of Religious Education, which periodically elect an honorary president, to choose great labor leaders to take their places in the distinguished line of industrialists who have held that office?

Furthermore, must we not consistently minister equally to all classes of men? All too often we honor that principle only in theory. Too many local congregations consider it an honor for their minister to speak to the Rotary Club, while they look askance at an address to a CIO local. Incidentally, in so doing laymen pay a subtle compliment to laboring groups, implying that they are so much better than business leaders that they do not require the admonitions of the clergy!

The church has always pioneered in fields where human needs were unmet. Must it not now discover a modern frontier beyond which it may advance? At least part of that frontier is adult education, and especially workers education. As the church once took the lead in establishing hospitals and schools, must it not now pioneer in establishing "workers colleges" and similar projects in cooperation with organized labor? Both the future of the church and of society demand it.

music

Concertos with Cadenzas

WARREN STEINKRAUS

EVER since the popular arrangements of the piano concertos of Tchaikowsky and Grieg, the term concerto (kôn-chër'-tō) has come into more common usage. But our knowledge of and interest in this kind of composition has largely been confined to these two works. It is only when we realize the great variety and the purpose of this type of music that we can begin to appreciate the concerto as a significant form of composition in the whole field of music.

Most persons with any interest in music understand that a concerto is a composition for solo instrument with orchestral accompaniment. But in many cases there

is more than one solo instrument and in some cases as many as five. Two of the distinguishing marks of a concerto are these: (1) The use and stress of one or more solo instruments with the orchestra considered as an accompaniment. (2) The opportunity for virtuosos to show off their playing ability especially in cadenzas* which are employed just for that purpose.

*A florid, showy instrumental or vocal passage preceding the close or division of a movement and written out either by the composer or some competent musician or left to the improvising skill of the performer.

No composer has specialized in writing concertos, but practically every one has tried his hand at it. Wagner, Debussy, and Rimsky-Korsakov are the significant exceptions. Modern composers such as Hanson, Szostacowicz, Prokofieff, and Harris have likewise written effective concertos. For the most part, those composers who excel in other kinds of composition have written equally great concertos. No special knowledge is required of the composer save an appreciation of the limitations of the instrument(s) for which he is writing.

Besides the frequently played concertos for piano and violin there are some written for organ, cello, flute, harpischord, trumpet, harp, saxophone, viola and even marimba. And there are all kinds of combinations of instruments ranging from Brahms' famous *Double Concerto for Violin and Cello*, through Beethoven's *Triple Concerto for Violin, Cello, and Piano*, to such works as Bach's *Concerto for Four Pianos*, Schumann's for *Four Horns*, and Ernest Chausson's elaborate

concerto for violin, piano, and string quartet. These triple and multiple concertos are rarely if ever played, but one does hear the *Double Concerto* of Brahms at times, or Bach's *Concerto for Two Violins* as well as Mozart's work for flute and harp.

Unlike the symphony or string quartet, concertos are usually written with some performer in mind. Most concertos are dedicated to musicians of the period of the composer. Tchaikowsky's concerto in B Flat Minor was originally dedicated to pianist Nicholas Rubenstein, but Tchaikowsky changed the dedication when Rubenstein criticized him harshly and perhaps unfairly. Ravel's amazing Piano Concerto for Left-Hand was written expressly for Paul Wittgenstein, a famed one-armed pianist, and dedicated to him.

While Liszt and Paganini dedicated their compositions to friends, they obviously wrote their piano and violin concertos to be played mainly by themselves. Liszt, a piano virtuoso of great note, wrote spectacular concertos which gave him an opportunity to display his technique. During his prime he was a veritable "one-man musical circus," as was Paganini on the violin. Of the latter's four concertos for violin, only two remain, and they are scarcely ever played, for few have equalled Paganini's ability.

Three of the greatest violin concertos written by three great composers, Beethoven, Brahms, and Tchaikowsky, are easily remembered because they are in the same key, D Major. The three movements of each also follow similar patterns. In all three cases, the first movement is somewhat heavy, pompous, and long. Beethoven's is characterized by several repetitions of four taps on the tympani. The second movement in the three concertos is slow and graceful and very melodious while the last movement is high-spirited and gay. Ranking with these three is Mendelssohn's first and only, the *Violin Concerto in E Minor*, the second movement of which is sometimes heard in an arrangement for choir. Bach, too, has a *Violin Concerto in E Minor* which is superior, and Mozart has several splendid concertos for violin.

The first time one hears a cello concerto he is apt to wonder whether more boring music is possible. It is after one cultivates a taste for the rich, sombre tones of a cello that he really senses the great beauty in a concerto of this nature. Schumann, St. Saens, Schubert, Dvorak, and Lalo have written cello concertos of some note, which, though not frequently played, are very rewarding when heard.

In addition to the Tchaikowsky and Grieg piano concertos, there are others which are as thrilling and as pleasing. Beethoven wrote five altogether, of which the Fourth and Fifth are most popular.

The *Fifth Concerto in E Flat* is known as the *Emperor Concerto*, and has recently become so widely popular in England that it may soon be considered as hackneyed. Brahms' *Second Piano Concerto in B Flat*, though considered by him as "not a work for little girls," is exquisite in its charm and grandeur. The third movement opens with a cello passage of rare beauty reminiscent of one of Brahms' songs entitled "Immer leiser wird mein Schlummer." Most critics agree that his other concerto, the *First in D Minor*, is far inferior to this.

Of the twenty-five or so piano concertos written by Mozart, three are of especial merit and beauty, the one in E Flat (K. 482); the one in D Minor (K.

466); the one in C Minor (K. 491). Rachmaninoff's *Second in C Minor* is the best of his four, and has a sheen and romance about it which endears it to the listener the first time it is heard. Chopin's two attempts at concerto writing are excellent, though weak in orchestration. They offer a pleasing contrast to the bangy, showy works of Liszt. Mendelssohn's two piano concertos are not on a par with his violin concerto and are seldom heard.

Often obscured by the Rhapsody in Blue is George Gershwin's *Piano Concerto in F*. Together with Alec Templeton's *Piano Concerto* these illustrate that the dividing line between serious and popular music can no longer be drawn clearly.

NEW RECORDS

BACH:	DOUBLE CONCERTO IN D MINOR Menuhin and Enesco, Violinists	Victor Alb. DM932
BEETHOVEN:	DUET IN E FLAT FOR VIOLA AND CELLO Primrose and Feuermann	Victor 11-8620
CORELLI:	SONATA IN F FOR ORGAN AND STRINGS E. Power Biggs with Fiedler Sinfonietta	Victor 10-1105
MOZART:	QUARTET NO. 16 IN E FLAT MAJOR (K. 428) The Busch Quartet	Columbia Set M529
RACHMANINOFF:	CONCERTO NO. 4 IN G MINOR Rachmaninoff and the Philadelphia Orch.	Victor DM 972
STRAUSS: ROMBERG:	SONG IN MY HEART ONCE TO EVERY HEART John Charles Thomas with Victor Orchestra	Victor 11-8610
WAGNER:	EXCERPTS FROM ACT 3 OF "TRISTAN UND ISOLDE" Melchior, Janssen, with Orchestra	Columbia Set M-550
WILLIAMS:	OVERTURE TO THE WASPS The Hallé Orchestra under Malcom Sargent	Columbia 71605-D

Popular

Columbia 36730	SYLVIA THIS SIDE OF HEAVEN	Charioteers with Orch.
Bluebird 30-0817	PASSION FLOWER GOING OUT THE BACK WAY	Johnny Hodges and Orchestra
Columbia Set C-103	THE WAYFARING STRANGER AMERICAN FOLK TUNES Sung by Burl Ives with Guitar Accompaniment	
Victor P 149	SMART SET ALBUM DOUBLING ON THE IVORIES	Arthur Whitemore and Jack Lowe duo pianists
20-1570	BEGIN THE BEGUINE 1. South American Way 2. If I Should Lose You	20-1572 NIGHT AND DAY SELDOM THE SUN
20-1571	TEMPTATION THE NEUROTIC GOLDFISH	20-1573 WALTZ FANTASY (1) WALTZ FANTASY (2)

November, 1944

Plot and Theme: When Are They Right?

MARGARET FRAKES

Last month, we agreed that if the time and money we spend on movies is not to be a total loss, we need to build up a capacity for appreciating the different phases of film creation so that excellencies therein may bring us their own special pleasure, and for seeking in each movie we see a sign of whether or not the motion picture art displayed there is fulfilling its function of interpreting significantly the life of the times.

What is a good movie? How can we tell good from bad or not-so-good? On this page in the next few issues we propose to work out some of the standards we can set in answering those questions, standards that will apply no matter what sort of film—comedy, melodrama, musical, drama—we are considering. In each we will look at some one of the elements that go into the make-up of a movie, beginning here with what is perhaps the most important and the one in which otherwise good movies seem most often to fall down: the story.

The theme of any movie is the idea to be developed, what the whole thing is about; the plot, the steps by which that theme is carried out. The theme may be a very simple one—in a western, for example, the clash between honest cattlemen and rustlers; or it may be more complicated—as with the error of unthinking mob violence in *THE OX-BOW INCIDENT*. Often a movie has no visible theme whatever, as in the cheaply-made "musicals," where a series of infantile vaudeville acts and band numbers are strung together with a plot that has no relation to reality. In judging the "rightness" of the theme, you can ask yourself, "Is this theme worth delving into, setting before an audience?" "Is it developed to square with the true place it holds in life?" "Does the plot concocted to display that theme serve to make us aware of its significance in real life?"

The theme of *THE SONG OF BERNADETTE*, for instance, was the strength and beauty of simple religious faith in a world of cynicism and surface-show that had come to obscure the real heart of religion. Most of us would agree, I think, that the plot designed to demonstrate that theme was such as to achieve its purpose. On the other hand, in the recent *MR. SKEFFINGTON*, the theme—that a woman's

selfishness and lack of love for others brings only unhappiness and loneliness in the end—is not convincingly realized because the despicable course of the heroine's life is permitted to be crowned by love and happiness after a transformation entirely unmotivated. We have a right to expect that rewards accruing to characters in a film be such as *should* accrue to them in a moral universe.

Motivation, which consists of the visible causes for events which make up the plot, is the spot at which many a movie fails to convince. Is what happens the logical result of what has gone before? Or do things happen as they do simply because the script writers must have them do so in order to bring the plot to an end? In a farce, such as any Abbott and Costello "masterpiece," we can excuse action which follows no logical cause and is in turn followed by no logical result, but in any film which proposes to reflect real life situations we must demand that what happens be the result of what has gone before, that characters act as they act and events occur as they occur because of logically-set-forth reasons. When extraneous scenes, such as comedy bits or musical numbers, are written into the script, they too must have some visible motivation if the movie they enliven is to rate on our scale as "good." Their presence must be prepared for, they must fall gracefully into the total plot scheme, not exist for themselves.

Conviction results when characters are so drawn that they react to situations in the way real people would react to similar situations, when situations occur as they would in real life when the conditions set forth as causing them really exist. We can reasonably demand that action on the screen be convincing, rather than "like in a movie." When the hero faces a swarm of enemy fighters and mows them down one after another without a single bullet nearing his handsome, unruffled countenance, we may be excused for laughing at the whole procedure, as soldiers are reported to do when they view the average Hollywood war film.

Construction of the plot must be such as to hold our attention, lest the whole effort be in vain. If it is a melodrama, half the effect is lost if we are let in on the secret in the first few reels. Suspense is

the essence of melodrama, yet few Hollywood melodramas pretend to keep us guessing beyond the introductory scenes. Thereafter, your attention may be held by conjecture as to whether or not the hero is to get the villain, but even here you are so used to the formula of the happy ending that you are pretty sure ahead of time what will happen. In the *Saturday Evening Post* story, "Saboteurs," excellent suspense was created throughout by having the reader uncertain until the end as to whether "Sam" was a nazi agent or a counter-spy for the United States. But when this story came to the screen as *SECRET COMMAND*, the writers let you know right away that Sam was loyal, and suspense was forgotten; instead, brutal physical conflict became the focal point of interest. You need only compare the total effect of this film with that of a melodrama such as the British *THE LADY VANISHES* to recognize what a differenceable handling of the suspense motif can make in the entertainment quality of a melodrama.

Choice of events to carry out the plot should be such as to fulfill the primary demand of a motion picture—that it should *move*. A plot carried out by a series of scenes in which people merely talk about what they are thinking or doing might do very well for stage production, but it makes for static film entertainment, where fluid movement is possible. Some of the finest motion picture scenes have been those done with a minimum of dialogue, where the written script has simply consisted of directions for action and pantomime.

A final demand is that events chosen to set forth the proposed theme be fresh, unhackneyed. A plot that has been done time and time again, so tritely that we know just what to expect around the next corner, is no challenge to our interest or imagination. Too many situations are written to a ready-made formula. The dubious advice: "You gotta have a girl and boy, you gotta separate them some way, and get 'em back together again" has too often been permitted to hold its weary sway.

Summing up, then, we may say that "rightness" in story includes a worthwhile theme developed in line with truth in everyday life, carried out by means of a plot that convinces because motivation is sure and honest, its events arranged to form a logical pattern of action that holds our interest because it is artistically constructed, imaginative and unhackneyed, with a minimum of talk and an absence of extraneous scenes added for their own sake. And we can further hope that the total effect of the theme and the devices which set it forth will be such as to give us new appreciation for and insight into the meaning of the life that is around us.



watch it



It's worth missing your sleep to hear **ARTHUR HOPKINS PRESENTS**, Wednesday night 11:30-12:30. You can get real theater with Broadway hit play and original cast. Arthur Hopkins, one of theater's true "greats," succeeds in capturing impact, meaning, and beauty of great plays of all time. The plus of this dramatic show is feeling of real theater it achieves. Explanation of plus is in painstaking direction, acting, and plenty of rehearsal. Wynn Wright, production head, says they got Hepburn to rehearse 18 hours with cast (phenomenal for radio drama). Cast does bulk of rehearsing days preceding airing. They don't rehearse later than 8 P.M. night of show (most shows rehearse right up until airing time). This rehearsal break permits cast to return for performance with zest similar to that of stage play. Show gets off to slow start, but it's worth sticking with.

fanfare!



E. Jerry Walker, educational director of WLS, Chicago, is deserving of long, continued and loud fanfare! This 26 year old radio man has vision, ideals, and the ability to do something about them. Walker is the power behind the WLS In-School radio programs. Eight years ago 412 schools were getting these programs. Now 6,000 schools (24,500 class rooms or 870,000 pupils) are getting them. This isn't enough work for Jerry so he works with the radio department of the International Council of Religious Education (more on this later). For relaxation Jerry has done religious television for WBKB, Chicago. Jerry's success is not accidental. He has had eight years of radio writing, directing, producing, and announcing. He has taught on two college faculties. Here's a man who knows his radio; consequently his broadcasts are tops. He knows how to make radio, education, and religion work for one another.

EDITED BY
ROBERT STEELE

At Home with Radio

You've no doubt passed a shoe shining parlor with a half cleaned white shoe in the window bearing signs, "Before" and "After." We wish that homes might be as simply compared—before and after radio. There's bound to be change when 31,000,000 homes are regularly fed popular and symphonic music, plays, serials, book reviews, religious services, quizzes, world news, and instruction in cooking, fashions, child-care, and health. Because the objective of those responsible for radio programming is to please the people, listening in homes determines the nature of this change.

A DAY OF RADIO

Have you ever thought why you get this particular program and why it's at this time of day? In radio stations there's a man whose job it is to know what goes on throughout the day in the majority of the homes of his community. This program-director plans programs accordingly. He usually decides that between six and seven in the morning, the farmer is about the only one up. So he builds a show which he believes the farmer will enjoy. From seven to nine in the morning, city people are usually pulling themselves together to face another day, so the program director helps pull for these two hours by programming bright, cheery music, jokes, stories, the time, temperature, and news. Radio people still expect men to go off to work and for women to stay at home. Therefore programming is beamed to the housewife for the most of the day. From nine o'clock until noon, programs are planned, written, and produced especially for her. Purposefully her listening doesn't require concentration so that the dishes will get washed and the beds made. Her tasks become less burdensome as she works to music and as her mind is occupied with fashions, movies, household hints, quiz games, and interviews.

At noon father and the children come home to lunch. The family group then becomes the focus for programming. At this time there is news, music, variety and audience participation shows. If rural

(Continued on next page)

it's o.k.



Baylor University, Waco, Texas, has achieved a solution to their problem of college church. Every Sunday morning at 9 A.M. **COLLEGE CHURCH** is aired over their 50,000 watt station KWBU. The broadcast is carefully beamed to the needs of the students. They are made to feel it is their service, regardless of their faith, and that they are welcome to participate in its presentation. Departments of radio, speech, music, and religion work together to build service. Scripture is read by a verse speaking choir. Hymns, anthems, solos, and antiphons are given by college choral groups. Two short talks which are radio-wise are made during each service. The first talk is devotional. In the second talk the meaning and relationship of religion for a certain profession is pointed out. Students, professors, ministers, and professional people speak.

greybeard!



The **CHURCH IN ACTION** series must have smelled to heaven. It's off the air now but the disappointment remains. This Sunday half-hour must have proved for many people their belief that the church and church people are impossibly dull! NBC could rightfully complain about the millions of listeners lost for their network when the F.C.C. of C. in A. took the air. Part of the trouble: discussion scripts betrayed title and opportunity of program idea, writing was for pamphlet, not alive discussion, participants read monotonously, pointlessly and ineffectively dragging in scripture or hymn, laborious moralization, too much time given for strings of credits. The subject matter—democracy, labor, freedom—was excellent. But rather than challenging, guiding, and inspiring it seemed a defensive itemization of activities of the church. If the church has another similar opportunity perhaps what the church hasn't done but must do can be shown!

(Continued from page 45)

families are tuning in, this family programming may continue until two o'clock. But after two, the radio is strictly for the madam. Especially if her husband griped about lunch, she will launch her vicarious living in the serials. Because she and 19,999,999 women listen to them regularly, the soap companies insist on a serial type show. On some stations the children get a break after four o'clock. The program-director sends mother to the kitchen to think about supper by whooping up the adventure: treasure-hunting, sinking ships, giant robots, and burning cities.

Father is usually home by six so that's when the news comes on. Then supper, a snooze for pa on the couch, and the banging of dishes in the kitchen are backed by dinner music. Between seven and eight the youngest are put to bed (protection against INNER SANCTUM) and then the family is ready to rest and be entertained. About ten o'clock, the kid brothers and sisters, and grandparents are shooed off to bed to make room for dancing. By eleven it's time to sit one out and listen to the news. Ideally all are now sleepy and will be made sleepier with the organ moods and monotonous poetry. And then the engineer spins his last platter, "The Star-Spangled Banner," and in a sleepy voice tells a lot of stuff about watts, kilo-cycles, and some commission. And thus ends another

day of radio which has entertained, instructed, and harassed people in homes.

SO WHAT?

Thus goes a day of radio which was an attempt to give people what they wanted. What was accomplished by that stream of eighteen hours of music, sound, and speech? We wish for a thorough, comprehensive, and accurate survey of the psychological and sociological effects of that day. But as yet, we don't have such a tool. About all we can do is glean a few of the accomplishments, or possible accomplishments of that day.

WHAT RADIO DOES

Perhaps the most tangible accomplishment of radio is its selling power. Increased sale of products is proof of this. Last month, Kellogg's had to cut down on their radio advertising because they were unable to meet the demand for their cereal. Invariably there is a list of clients waiting for network time. Radio in the home sells merchandise.

Unquestionably radio entertains in the home. Radio has been called "show business with advertising." Radio is one solution for the continual search for entertainment. Not too long ago, radio was pooh-poohed by the top-notch actors, singers, and orchestras. Today, the best talent from opera, theater, and symphony orchestras take a place in radio entertainment.

Radio has made an informal class room

of the home. News analysts and commentators enable all homes to keep up with a changing world. Wherever they may be, radio gives reality, immediacy, and local color to events and people. Radio is sensitizing people to social and economic problems. Because radio appeals to emotions, it can build for intelligent guiding of emotions. Within the last year, we've had an abundance of programming to make us democracy conscious. Town meetings, round tables, and panels make it possible for individuals to probe authorities and leaders.

Radio has pushed out the walls of the home. The family circle is less closed. Even the baby's world is larger because of radio. Long before he talks, patterns of tonal rhythm in the form of music are impressed on him. A child of three now knows what nations and leaders to hate. Loneliness and isolation have been dispelled by radio. And perhaps above all, radio has made the home a link in mass communication. The scope of this link is the force that can destroy segregation and provincialism and break down social and economic barriers. Radio for this reason is probably the most hopeful unifying factor which man has invented. To use this potentiality radio broadcasting must be studied not only as a set of techniques but as a sociological and psychological phenomenon. More leaders in radio must be infused with a sense of social values along with a determination to have those values accepted and practiced.



A New Eastman Play

Methodist young people who were at the Lake Geneva Convocation saw the first performance of Fred Eastman's new play, *A Man's Monument*. This was written by Dr. Eastman for the celebration of the one hundredth anniversary of the beginning of the cooperative movement. The play deals with an episode in which the merits of cooperation and working together are contrasted with the old competitive concepts. The ideals of one man and his work in bringing about a cooperative is the main theme of the play.

It is published by Samuel French, 25 West 45th Street, New York City, and sells for fifty cents. The purchase of cast copies is required, but there is no royalty. During this year of the one hundredth an-

niversary of the cooperative movement, the play ought to be given in all student centers around the country and to be used to further the interest and concern in the cooperative movement in general.

Play Lists

The new 1944-45 edition of a selected list of religious dramas has just come to us from the Chicago Theological Seminary, 5757 University Avenue, Chicago, Illinois. A single copy can be secured for three cents or \$2.00 per hundred. In addition to a very good selection of plays, this little manual gives some suggestions for longer plays of spiritual power which can be read. There is also a suggested procedure for organizing a church drama group and for financing religious drama.

The Baker Catalogue

Paul Nagy, Jr., cooperating with Theodore Johnson of the Walter H. Baker and Company in Boston, has published the most complete catalogue of plays for the church we have yet seen. The catalogue is divided into a listing of plays on the Old Testament and on the New Testament, on missions, social problems, peace, etc. The editors have arranged the plays

in a dramatic calendar for the church year. This is an indispensable catalogue and should be very useful to any group which is now producing or expects to produce plays in its program.

Wesley Players

Immediately following the Convocation of the Methodist Youth Fellowship at Lake Geneva, the National Society of Wesley Players had its biennial convention. Representative delegates from a number of chapters were present. Obviously the work of this organization has been severely curtailed by the war but from the reports it is equally apparent that drama is finding increased use in the church. Wesley Players publishes *Footlight*, which is the only magazine of its kind devoted to religious drama. This unique organization has had as its adult adviser Mrs. Joe Brown Love of the Wesley Foundation at the University of Illinois.

New officers elected were: President, Don Scott, University of Wisconsin; Vice-President, Arlette Pool, Louisiana State University; Secretary-Treasurer, Margaret Gary, University of Georgia.



Out of This Desolation

War never breeds creative artistic effort. The evidence of this was seen during the first world war when very little, if any, literary material of real value was created. It was only in the "impassioned recollection" of the postwar period that literature began to come alive. The novels, poetry, and especially the plays written ten to fifteen years after the last war reflected the recollection that probably will come after this present war.

The most notable contribution in writing during the present war has been in two fields. The first is obviously in the work of reporters and of special feature writers who have crawled along the ground with the men, slept in their fox holes, walked with them into devastated cities, and sailed the submarine infested seas. This has been a war of reporting, and the material that has come out of it will probably establish a new all time high.

Poetry has likewise come out of this conflict as it did in the last war. While we have no single figure comparable to Rupert Brooke, we do have the writings of an unusually large number of enlisted and drafted men who have been telling in poetic form the sad tale of their experiences. Some of this poetry has been good, showing a certain sense of elevation and detachment that may give it permanent value. The poets who have stayed at home have, for the most part, been more enthusiastic, more zealous and, in the last analysis, more eager to excite and stir up feeling. One might almost judge that their job has been primarily concerned with "whooping it up" for the Allied causes. One thinks of Stephen Vincent Benet, Edna St. Vincent Millay, Joseph Auslander, Alice Duer Miller, and a good many others. The men in the tanks and in the planes have been more detached and yet, at the same time, more genuinely conscious of the meaning of the job they have to do. The anthologies of war poetry, while they have brought out no star performers, have been unusually good as a whole. For the most part, the men and women writing will not regret the things they have written.

Another group of men has also been writing. During the early days of Civilian Public Service most of the material coming from conscientious objectors was over zealous on the side of peace and of the position they had taken. They were

men hounded by the consciousness of their uniqueness, who had been set apart, who felt the strangeness of their living, and who, in turn, gave expression to it in what was neither very good writing nor very profound thinking.

As the war has progressed and years rather than months have begun to weigh heavily upon these men, their ideas have changed. They have grown bitter, disillusioned, and have felt the frustration of inconsequential living at a time when the world was concerned with consequences. They have not been close enough to death to be shaken as their comrades in the armed services have been, and their life has not been sufficiently hard to give them any sense of importance, great tragic importance. Perhaps they have not suffered sufficiently to make their voices have the reality of experience. They are examples of men whose conscience has not brought them to tragedy, and yet whose mettle has not been permitted to be tested in these trying times. This, of course, does not hold true of men who have been in prison, or who, for conscience sake, have really suffered in the present mad world.

All this is prelude to what must be more optimistic reporting on certain recent developments. Out of the fine minds and imaginations in Civilian Public Service there have come literature and artistic material, some of which have been in evidence in this magazine. There have been magazines like *The Compass* which have exhibited abilities quite beyond the ordinary and mediocre. There have been other achievements that need to be lifted up. The general public, for instance, does not know that one of the Pulitzer prize writers of this last year was a conscientious objector in Civilian Public Service.

THE UNTIDE PRESS

Certainly one of the most interesting experiments to come out of Civilian Public Service has been *The Untide Press*. We hope to have an article on the Press, its background and its history in a future number of the magazine. From it recently have come the *Waldport Poems* by William Everson, described as a record of conscripted life. This is a charming and beautiful book, and the poetry is far above the quality that is being published in many periodicals and books today. It

can be secured for twenty-five cents from the Untide Press, Camp Angel, Waldport, Oregon.

Also from the camp at Waldport, Oregon, has come a magazine in the modern vein called *The Illiterati*. Its editors describe it as a paper of "directed pattern in creative expression." Its editors hold to the thesis "that all organisms form an interconnected whole and that separation is possible only on the mental or verbal level." The magazine has no subscription rate and no regular publication date. Individual copies sell for twenty-five cents. The editors are Kermit Sheets and Kemper Nomland. It is designed by Kemper Nomland, a fact that needs to be emphasized, for in its design it is unique among all magazines.

Words too often are meaningless in the description of this sort of material, but one word keeps coming back to us as we think about the magazine and what it has accomplished in its three numbers. "Unique" is altogether too trite. "Different" is obvious. "Strange" is what most people will say. To us we can think only of the overused word "fresh," along with such other adjectives as "surprising," "delightful," and "oftentimes disturbing." *The Illiterati* is to be seen and read, as few magazines are to be seen. It presents a synthesis of form and material. To call it "modern" is putting mildly what most people will think it is. It does use artistic forms that are strange and oftentimes baffling. Many times it is clearer in its writing than it is in its design. But it is never mediocre, and it is constantly filled with new and fresh approaches.

"Make Your Own Bed!"

If planning houses is not your forte, you can get a lot of help from a booklet published by the government, "Principles of Planning Small Houses." It discusses the advantages of certain types of houses for certain climates, and contains many drawings. Write to the Superintendent of Documents, Washington, D. C., and ask for FHA Form No. 2219. The price is ten cents.—F. C.

Toward Christian Home-Life

"Education for family life, at its best, has two major aims: to help parents to make family life Christian, and to help them to make it efficient." Toward these ends Earl S. Rudisill has directed his booklet, *Christian Family Life*, which has been prepared as a text for use by church groups, but which can be used to good advantage by the individual, also. It can be secured from the United Lutheran Publication House, Philadelphia, Pa.—F. C.

Student Recognition Day:

A Project of Home, Church, and Students

A VACATION project! A change from the campus scene, or a furlough from the camp—which? In both cases it means joining with family, church and friends. What fond anticipations for the returning student, whatever his status—civilian or service man—especially if plans for a welcome to his home and to his church have materialized! Such a welcome is the object of Student Recognition Day. *This year, December 31 is the day.* If appropriately observed by local churches, it will make the bond between church and student stronger.

This special service has its roots at Oxford, frequently called the mother of Methodism. The Wesleys joined with small bands of students and participated in religious observances. Then, as now, such a group represents the Christian Community on the campus, in the church.

For three quadrenniums—and more—this service to our returning students in the home church has been endorsed enthusiastically by pastors, campus leaders, and students. Long before the annual observance of the program on a church-wide scale, local groups began to see its value. Pastors find this program indispensable, on the one hand, for giving students an opportunity to relate valuable experiences to the home church, and, on the other hand, for giving the home church a

chance to welcome its youth as a potential part of the home church family. The effectiveness of the Methodist Student Movement, and of the church on the campus, depends largely on the intelligent concern and continued cooperation of the student's church back home.

The one institution with which every student is more or less familiar, is the church; it affords the best means of contact through which the religious life of students may be directed. It is far better as a medium of approach than any extra-church agency, because it is related to the student in three ways: he has had past experience in the church, he can profit from its present ministry, and, when he returns from the campus, the church offers new opportunities for fellowship and service.

Through this emphasis the Methodist Student Movement seeks to recognize the place of the Christian church in the life of the college student. Thirty-nine thousand local Methodist churches *can* and *should* observe December 31 as Student Recognition Day. To help you with this observance, Harold Ehrensperger has prepared a special Student Recognition Day service; it will appear in the November-December issue of *Christian Education* magazine.

—Harvey C. Brown

The New World and the Colleges Abroad

SINCE the Oxford Conference in 1942, the Methodist Student Movement has laid large emphasis upon helping Christian colleges in all corners of the earth. As Lenore E. Porter and DeWitt C. Baldwin express it, the need for thus helping Fellow-Colleges arises from the fact that "few students find the idea of the World Mission of Christianity convincing until they see that missionary effort fits into the world picture and contributes toward the solution of world problems. It is also true that if Christian fellowship among students of all lands is to become a force in creating the one world of tomorrow, it must have some tangible form through which its strength can be channeled. It is not enough to feel a vague or even a strong sense of good will; it demands that

people work and plan together for the creation of a united Christian world. The simple plan of developing Fellow-College relationships should encourage and develop this working fellowship of students."

The Fellow-College plan has borne excellent fruit in the two years of its operation, and now, in a booklet written by Frank T. Cartwright, "The New World and the Colleges Abroad," there is a summing-up of the good works of Fellow-Colleges around the world. The book is interestingly written, and is well illustrated with maps, drawings, and photographs. It may be secured from the Editorial Department of the Board of Missions and Church Extension, 150 Fifth Avenue, New York. The price is thirty-five cents.

Special Program Emphases

THE National Commission of the Methodist Student Movement, composed of state and regional representatives, surveyed the "work sheet" which was a compilation of suggested materials from all local student councils in the Methodist Student Movement; State Student Conferences; twelve outstanding Christian leaders across the nation; and three graduate courses held at Emory University, Garrett Biblical Institute and the University of Southern California, and on the basis of a careful evaluation, made the suggestion that a special Sub-Committee be created by the Commission to propose a limited number of *special emphases* to be observed by all program planning groups in the Methodist Student Movement.

On the basis of this assignment the special Sub-Committee did its work with the subsequent endorsement of the National Commission on Student Work. The report follows:

"We submit as our best judgment that the Special Emphases for the ensuing scholastic year should be limited to six areas. For the purpose of facing our program planning groups with some 'musts' in Christian strategy, we suggest these six areas.

I. MINORITY GROUP TENSIONS

If Christian democracy is to survive in the United States, immediate attention must be given to the tensions arising in the relationships of minority groups and the rest of American society. Christian world community is dependent on the achieving of Christian community on the local scene. These problems call for co-operation with all campus and community organizations alive to the critical tension situations.

II. STUDENTS AND THE CHURCH

If the church is to be a functioning instrument in which the will of God works through men and is to become a positive force in the construction of a new world order, youth must assume more responsibility now and in the future. This means that students must become churchmen by knowing the meaning and function of the church historically as well as the present church around the world, and by becoming integrated in the work and program of the local organization.

III. DEMOBILIZATION—THE RETURN TO CIVILIAN LIFE

Christian students must assume a large share of the critical work to be done in the church, on the campus and in local community if returning men and women from the armed forces, industry and Civilian Public Service are to find a place and a sense of belonging in a constructive living experience. This will include a common concern for all members of the community as well as a new interpretation of Christian vocation.

IV. THE CHRISTIAN CONCEPT OF FAMILY

Disrupted family life, war marriages, juvenile delinquency, the rising menace of divorce, and the moral breakdown of all life caused by war, calls for a rethinking of all group relationships and especially for a rededication to Christian standards and ideals in family life. The basic unit of the family is the foundation of Christian society.

V. RECONCILING AND REBUILDING THE WORLD COMMUNITY

The strengthening of the local unit of family living will receive meaning and incentive when it becomes a world ideal. The wartorn world must be reconstructed as a human family through the use of reconciliation, through forgiveness, and through the eradication of all devices and instruments that tend to create fear, hatred and imperialism. Methodist students must join with Christian students around the world if this is to be accomplished.

VI. MORE EFFECTIVE CHRISTIAN LIVING

A more Christian society will not become a reality unless each student becomes in himself an integrated, effective, dedicated Christian personality. No sudden or shortcut methods are possible. Only as each student finds the disciplines of Christian living for his own life, and grows in effectiveness, will he be able to bring to his family, church, community and work relationships, the strength necessary to meet the staggering problems that face all mankind. Together we must seek the methods that will help us find the power and allow it to work through us.

The Methodist Student Fellowship Fund

THE Methodist Student Movement is a great group of Methodist college students who are working in the Christian enterprise on college campuses. They work together on approximately four hundred local campuses, in thirty-three state or regional groups, and as a national body.

The question of how the program of local, state or regional, national and international student projects will be financed is a matter of major concern. As students have grown in their understanding of stewardship and of Christian churchmanship, they have come to realize more and more that they should know more about the projects, and that the students themselves should pay for them. Entirely too much churchmanship is a second hand affair in which someone else does the missionary work and someone else pays the bills. If Methodist student work is "of the students, by the students and for the students," then the students themselves should initiate projects at home and abroad and be financially responsible for their fulfillment. To this end the Methodist Student Fellowship Fund was inaugurated.

Historically, the matter was presented to the October, 1942, meeting of the Interboard Committee on Missionary Education, at which time the idea was adopted. This Interboard Committee is composed of persons who work a cooperative program of missionary education between the Board of Education and the Board of Missions and Church Extension.

At the next meeting of the National Methodist Student Commission, which met at Jacksonville, Illinois, August 29-September 4, 1943, the Commission adopted the idea of the Methodist Student Fellowship Fund, and during the school year 1943-44 it was put into operation by the staffs of the Student Department of the

Board of Education and the Board of Missions and Church Extension.

The Methodist Student Fellowship Fund has now been in operation one year. During this first year, forty-nine local student centers gave to the Fund, of which number forty were Wesley Foundations and nine were Methodist colleges. Because of the nature of the Fund, these gifts made possible the support of a large number of Fellow-College and Fellow-American projects, the work of the Methodist Student Movement in twenty-seven of the thirty-three states or regions (the forty-nine gifts came from twenty-seven states or regions, and will be returned to those regions for the work of the Methodist Student Movement), and enabled the National Methodist Student Commission to make a gift of sizable support to the work of the National Conference of the Methodist Youth Fellowship, a project of national importance. North Carolina and Oklahoma led in the largest number of gifts from the most schools, sending money from four colleges each. Louisiana, Washington, Texas, Minnesota, and Ohio, were next, sending funds from three colleges or universities in each of these states.

At the present writing, it is impossible to estimate the total amount paid into the Fund the first year, but if all gifts were divided regularly according to the suggested plan, it can be conservatively estimated that not less than \$1,172 came into the Fund the first year. This is a small amount when consideration is given to the fact that there are about 200,000 students in the Methodist Student Movement. Nevertheless, this amount represents a beginning. The Methodist Student Fellowship Fund is more than a Fund—it is an idea, and it will grow!

—H. D. Bollinger

Marriage Manual to Help Clergymen Guide Couples

A practical handbook for clergymen for use in their increasingly important work as marriage counsellors has been published by the Planned Parenthood Federation of America for its National Clergymen's Advisory Council and is being made available to clergymen throughout the country.

The manual "Marriage Counsel in Relation to Planned Parenthood" deals with the ethical, medical and biological aspects of parenthood and answers many of the questions which young people should understand before taking so important a step.

The authors, the Rev. L. Foster Wood, Ph.D., and Abraham Stone, M.D., both recognized leaders in the field of marriage counselling, have written some of the

most authoritative and widely read books on the subject. They present their material in an informal interview style much like the conversations which actually take place between the minister and the couple he is about to marry.

Copies of "Marriage Counsel in Relation to Planned Parenthood" are available upon request from the Planned Parenthood Federation of America, 501 Madison Avenue, New York 22, N. Y.

The Way It's Done in California

(Continued from page 18)

ings in the church or in church social organizations occupy fourth place.

Where does the proposal occur? The automobile has now supplanted the girl's home as the most popular place to "pop the question." It offers more privacy.

How many people are married by a minister, how many by a justice of the peace? The clergy celebrate three-fourths of the marriages, but only two-thirds of the divorces come from religious weddings. The civil wedding therefore shows a handicap—mainly due, no doubt, to the kind of people who prefer it.

How many marriages are really "50-50 marriages," democratic co-partnerships? In the educated part of the population and after five years to get the patterns established, only 37%. The husband dominates 35%, the wife 28%. But when the wife was boss, 47% of the marriages were happy, where the husband was boss 61% were happy; where there was a real partnership, 87% were happy. The democratic ideal in marriage is worth working for.

How many permanently childless couples are childless from preference? A little more than one-half.

How does the presence of children affect the happiness of the marriage? Statistically speaking, the more children there are, the greater the probability of happiness; while the childless marriage has a low rating in happiness and an extraordinarily high probability of ending in divorce.

On one such point after another, the Institute is collecting the facts and making them known "for the information and guidance of all concerned," as army instructions put it.

For those within reach of its office in Los Angeles, the Institute offers a personal "premarital service" about which it is very complacent, for it rarely loses a patient in this department! This service consists of four consultations covering analysis of personality, physical examination, instructions as to sexual adjustment, aid in budgeting, and all the other problems that confront young people at the beginning of married life. Still more of the time of its counsellors, however, is taken up with aiding persons already married, who face difficulties which they have not been prepared to meet. When a couple really wants to work out these problems, they rarely fail to do so with such help. Unquestionably, a majority of

the divorces in the high divorce states (the Pacific Coast, southwestern, and mountain states in particular) are entirely unnecessary, and both partners are likely to be worse off after a divorce than before.

The number of persons able to come to the Institute's headquarters,—about a thousand each year,—is small compared with the need. Much of the organization's time is therefore given to helping high schools and colleges, ministers and religious education workers, improve their own ability to deal with these problems. A mimeographed monthly service bulletin, *Family Life Education*, keeps such persons abreast of progress and provides them with innumerable special helps. A correspondence course in the technique of counselling, consisting of fifteen chapters of 10,000 words each, aids those who by virtue of their work face the opportunity, often the necessity, of aiding others in understanding their own problems and making choices of conduct. The Institute also publishes more than 100 pamphlets, most of them of a popular character.

Actually, science and religion have abundant resources to promote more successful marriage. The difficulty has been

a failure to make these resources widely known, easily accessible, and in such form as makes them directly applicable to the individual's personal problems. The widespread and growing interest, at the present time, of school, church, home, and community, gives every reason to hope for a steady improvement.

Paul Popenoe

Dr. Paul Popenoe is general director of the American Institute of Family Relations. He is also lecturer in biology at the University of Southern California. He has travelled widely in Africa, India and Arabia. During the first world war he was on the staff of the Surgeon General of the Army in charge of law enforcement for vice and liquor control around the army camps in the states. After demobilization he became executive secretary of the American Social Hygiene Association and then returned to California where he was director of research for the Human Betterment Foundation. He is married and is the father of four sons. His first book dealt with date growing, but the rest of his published work is in the field of human growth. Among his books are *Applied Eugenics*, *Modern Marriage: a handbook for men*; *The Conservation of the Family*, *Problems of Human Reproduction*, and *Sterilization for Human Betterment*. Several of these have been translated into German and Japanese.

motive

ANNOUNCES

a

CONTEST

FOR THE BEST ESSAY

on

The Kind of a College I Want

First Prize, \$25 - Second Prize, \$15 - Third Prize, \$10

Colleges are attempting to re-think their purpose in the light of changing world situations and the needs of individuals. The "regular curriculum" still holds in many institutions, but the new type of problem-centered curriculum, The Great Books curriculum and self-help colleges are coming in to challenge the old order.

What kind of a college do you want?

What is curriculum?

Is it the whole living process?

What ought to be the fundamental emphasis in the educational process?

Is *West Dakota College* (see *motive*) your idea of a college?

Conditions of the Contest

1. The contest is open to college students and to men and women of college age in the armed services, CPS, industry and farming.
2. Manuscripts must not exceed fifteen hundred words. They must be typewritten, double spaced, and on one side of the paper.
3. Manuscripts must be accompanied by a short biographical sketch of the author.
4. Prize winning manuscripts become the property of *motive*. Manuscripts cannot be returned unless they are accompanied by a self-addressed, stamped envelope.
5. The decision of the judges will be final. In case of ties, the prize will be divided.
6. The contest will close December 1st, and manuscripts must be in the office of *motive*, 810 Broadway, Nashville 2, Tennessee, by that date.
7. The judges of the contest will be Professor Stephen M. Corey of Chicago University and the editor of *motive*.

